

المسجد الأقصى

al-Masjid al-Aqsa

THE PATH TO ITS FREEDOM IN ACCORDANCE TO THE QUR'AN AND SUNNAH
AND THE UNDERSTANDING OF THE SALAF US-SALIH

SHAYKH ABUL-KAZZ IBN BAAZ - SHAYKH MUHAMMAD NAJIB AL-DIN AL-BULQANI

SHAYKH MUHAMMAD ISH SAALIH AL-'UTHAYNEEN - SHAYKH FURYY IBN HAAFI AL-HADHAMI

SHAYKH DR. MUHAMMAD MOOSA NASH - SHAYKH SALIIM AL-BILALI - SHAYKH ALI HASAN AL-HALABI

REVISED AND RECOMMENDED BY SHAYKH MUHAMMAD MOOSA NASH

COMPILED AND COMMENTED BY ABUL-KAZZ MUHAMMAD JORRANI AL-HADHAMI
FROM THE RESEARCH AND RELIGIOUS HERITAGE OF DISTINGUISHED SCHOLARS

AI-MASJID AL-AQSA

THE PATH TO ITS FREEDOM

in Accordance to

***Al-Qur'aan & Sunnah by the Understanding of
the Salaf***

**Compiled from the Research and Religious
Fataawa of the Distinguished Scholars**

Ash-Shaykh 'Abdul-'Aziz bin Baz (rh)

Ash-Shaykh Muhammad bin Salih al-'Uthaymeen (rh)

Ash-Shaykh Muhammad Nasir-ud-Deen al-Albani (rh)

Ash-Shaykh Raheer' bin Haadi al-Madkhalee (Hz)

Revised and Recommended by

Dr. Mohamed Moussa Naser

Gathered and Compiled by

Abu Salih Mohamed Zorqane Al-Maghribee

Translated by

SSNA Translation Committee

Copyright © 2002 SSNA Publications

Cover design © 2002 by Abdu Salam Walker.

All rights reserved. No part of this book may be reproduced in any form or by any electronic or mechanical means including information storage and retrieval systems – except in the case of brief quotation embodied in critical articles or reviews – without permission in writing from its publisher, Salafi Society Inc.

First Edition, 2002.

Published by:

Salafi Society of North America, Inc.

P.O. Box 180003

Richmond Hill NY 11418

Tel/Fax: (718) 849-0378

www.ssnai.org

For more Islamic books join our telegram channel • ﴿ مكتبة أهل السنة والجماعة ﴾

https://t.me/m_ahlus_sunnah

Table of Contents

<i>Acknowledgment</i>	3
<i>Translator's Remarks</i>	3
<i>Commendation</i>	5
<i>Preface</i>	8
<i>A Historical Background of al-Masjid al-Aqsa</i>	10
<i>The Prophet's Jihad in Palestine</i>	13
<i>The Virtue of al-Masjid al-Aqsa</i>	17
<i>Erroneous statements and Misconceptions regarding al-Masjid al-Aqsa</i>	19
<i>The Regulations of Visiting al-Masjid al-Aqsa</i>	23
<i>Jewish Atrocities against the Muslim Palestinian population</i>	25
<i>The Reality of the Struggle against the Jews</i>	33
<i>Explaining the Hadith of Bartling the Jews: Wordling and Explanation</i>	34
<i>The Battle against the Jews</i>	36
<i>Jews in Islam and The Virtue of Jihad in the Way of Allah</i>	62
<i>Concerning the Peace Treaty with the Jews</i>	85
<i>Suicide Bombings in the Scales of Islamic Law</i>	97
<i>The Ruling on Titled the Jewish State with the name Israel</i>	102
<i>Stating that a Particular individual is a Martyr because he was killed in Jihad</i>	108
<i>Wars, Strikes, Demonstrations and Revolution</i>	120
<i>A Final Legacy: The Path to Victory over the Transgressing Enemy</i>	113
<i>Glossary of Terms</i>	118

ACKNOWLEDGEMENT

"Whoever is not thankful to the people, such is not thankful to Allah"
narrated by Abu Dawood and authenticated by Shaykh Al-Albani in his
Saheduh (No. 417)

I would like to express my sincere gratitude to various Muslim brothers
and sisters, particularly to brother Abu Sumayyah Mohamed Khan who
contributed to the production of this book.

I would also thank Dr. Shaykh Mohamed Mousa Nasser for his careful
review and constructive criticism of the contents of this book.

Translator's Remarks

Al-Hamdulillah... All praise is for Allah. We praise Him, we seek His assistance and we seek His forgiveness. We seek refuge with Allah from the evil of our own selves and the corruption of our deeds. The one whom Allah guides, none can lead astray, and the one whom Allah leaves to go astray, there is none capable of guiding him.

I bear witness that there is no god or deity worthy of any type of worship except Allah (SWT), alone in His Oneness, without any partners, and I bear witness that Muhammad  is His worshipping slave and final messenger.

[illegible]

"O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [O my Hm, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.

(All Units 3, 103)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي اتَّخَذُوا فَتَكُونُوا مِنَ الْخَالِفِينَ

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve)), and from them both He created many men and women and fear Allah through Whom you demand your mutual rights), and do not cut the relations of the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."

1000

والله اعلم بالصواب

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He will direct you to do righteous good deeds and will forgive you your sins. And whoever obeys Allah and His Messenger (saw), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).”

[Al-Ahkah 33:70-71]

To proceed:

Indeed the best speech is the Book of Allah and the best guidance is the guidance of Muhammad ﷺ. The worst of affairs are the newly invented matters in religion. Surely, every invented matter in religion is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.

Our Noble brother, Abu Salih Muhammad Zaqqan al-Maghribiyy hafidhahullah approached me regarding the translation of this most beneficial book. Having read the book beforehand, I was delighted that he was making its translation. You shall soon discover the source of my elation as you progress through this comprehensive, yet simple, discourse outlining, both methodically and analytically, the history and geography wherein lies al-Masjid al-Aqsa. But more importantly, this book will shed light on what is happening today from that, which has been foretold by the Prophet of Allah, Muhammad ﷺ.

Simply put, you will come to understand that the Muslim population today is in a position of vulnerability, weakness and humiliation because they have relinquished their divinely sent source of power and strength – the undeveloped and purified Islam.

True strength will only be regained by returning to the primary sources of guidance which are eternally encapsulated in Al-Quran wa Sunnah. Each individual, based on what their own hearts desire, cannot interpret the Book of

Allah and the Sunnah of His Messenger Muhammad ﷺ. Rather, the Book and the Sunnah must be implemented and understood in the framework in which they were first revealed. The only solution lies in adherence to the understanding of the first three generations of the Muslims.

This book sets out to provide a clear declaration of what it is that Muslims are to hold as absolute truths – unwavering in all respects. This book is not a discussion of the ever-changing political tug of war that is found present in today's Middle East. Rather, it delivers with efficiency, precision, calm and most important of all, evidence, founded upon the agreed upon primary evidentiary sources of Islam, the solution that is the path to freeing al-Masjid al-Aqsa.

As the translator I have taken liberty in word choice, syntax and diction to keep the overall meaning while remaining as faithful as possible to the Arabic text.

I remind you that with any translation that you read you must consider the following points:

1. The Quran cannot be translated. What you find displayed are the translated meanings of the interpretation of the Words of Allaah as understood by the translator. As such, you will see a great deal of discrepancy between varying translations. I have used the best translation available today – Interpretation of the Meanings of The Noble Quran in the English Language. This translation by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din al-Hikali is the main translation used.
2. The Arabic language is a language that has a different grammatical structure than that of the English language. This forces the translator to rework the word placement, syntax, and sentence structure that is found in the Arabic language to fit the grammatical laws governing the English language. A word for word translation is near impossible. Therefore, liberty has been taken to keep the intended meaning of the author. I have kept close contact with the author to ensure that all meaning was kept in tact.
3. With any translation there will be shortcomings and errors. We ask Allaah (swt) to judge us by our intentions and forgive us what we have erred in, or that which we have forgotten.

Knowing that we are not thankful to our Creator if we do not thank and recognize the efforts and sacrifices of others, I wish to thank my editors for their tireless work in bringing this translation to the standard that you find before you. I wish to thank brother Haqqan, sisters Karim and Zana for their proofreading, restructuring and correcting of the prose. Without their direct involvement this work would not be what it is.

In conclusion, I ask Allaah (swt) to reward the noble author with a great reward and grant him forgiveness and *Jannah Firdous*. I remind my brothers and sisters that knowledge is of no benefit if it is not acted upon. Turn to the Mushaf of *al-Qulaf* and see that which Allaah has promised to those of Faith.

Translator:
SSNA Translation Committee
January 22, 2002

Commendation

By Dr. Shaykh Mohamed Nassef Naser

Al-Hamdulillah, All (praise) is due to Allah – the Hamed that He is worthy of. And the Salaah and multiple Salams are upon His ever-worshipping Prophet, the family of His Prophet and his companions and host.

As to what follows,

I have reviewed the material compiled by our noble brother Abu Saalih Muhammad bin Muhammad al-Maghribee – *As-Salihu* – the Imam and Khateeb of Masjid al-Imam al-Ahmedi in Brooklyn, New York, United States of America. I have found the compilation to be highly beneficial. The compiler has gathered in it the most relevant verses (and Prophetic statements) that relate to al-Masjid al-Aqsa. He has also collected many of the most pertinent statements regarding this issue from the Scholars and students of Knowledge of *Ahlul-Farooq wal-Jama'ah* – both the living and deceased. In the conclusion of the book he has not been deficient or unjust to the subject matter. I ask Allah give him a fitting reward and benefit Islam and the Muslims with the work that has been produced.

Our brother Abu Saalih is from our Salafi brothers who is known for exerting a great deal of effort in (Da'wah) in North America. He is from those who seek to propagate the Salafi 'Aqedah and the Salafi Manhaj. We have come to know this about him from his continual invitation of the Salafi Students of Knowledge to North America and his generous hosting of them whilst they remain there. This effort has served in strengthening *Ahlul-Farooq wal-Jama'ah* and has resulted in the dissemination of the undeniably true Manhaj (of as-Salaf as-Salih) that the students of knowledge are firmly upon.

The research encapsulated in this book was translated for the overall benefit of all Muslims. It reaches you before the commencement of the annual Salafi Society of North America convention.

The translation of this book to the English language – May Allah place in it enormous benefit – is intended to give insight and awareness to those who have fallen under the spell of the Zionist sponsoring North American media. They have deceived many in North America and Europe regarding the actual reasons and the true course of the struggle between the Muslims and the Jews – past and present. The numerous Jewish conspiracies, against al-Masjid al-Aqsa in specific and against the Muslim Ummah in general have been hidden by the Zionist controlled western media. As such the Zionist controlled media has been able to fool the world about the true reality and has disfigured the unmistakable face of

Islam – specifically in the West. Therefore it became necessary to clarify the true reality of the struggle that is occurring between the Jews and the Muslims and to uncover the depravity of the murderous Jewish State in their unjustified and unconscionable treatment of the Palestinian people.

This most beneficial work also has put forth proper and realistic solutions to the Palestinian issue and one that can be the catalyst for the reclamation of al-Masjid al-Aqsa and Palestine from the oppression of the Jews. These solutions are gathered from the lessons of the Salafi Da'wah – Ibn Baz, Al-Albani, Ibrahim 'Uthaymeen rahimahumullah and their reputable students. There is a tremendous need of this research considering the fact that the majority of that which is stated regarding the Palestinian issue is usually from the perspective of those who are upon Hizbiyah (party spirit and partisanship), Secularism or that which is equally destructive and distant from the Manhaj of Ahlus-Sunnah wal-Jama'ah in their research.

We ask Allah to reward our brother Abu Saalih Muhammad bin Muhammad al-Maghribiyyah with goodness and bless him with being accepted amongst those residing with him in America and other than it. Surely Allah is Able to do all that He wishes.

We send the Salaah and the Salams to our Prophet Muhammad, his family and companions.

Written by:

Dr. Abu Aras Muhammad Musa Naze
3rd of Safar 1423

Prelude

Al-Hamdulillah... All praise is for Allah, the *Rabb*¹ of al-'Alameen - all that Exists. We send the Salawat and Salam upon *Rasool al-'Alam*² ﷺ, his family, companions, and those who followed their entire example with Righteousness until the Day of Reckoning.

I place before you, O honored reader, this book, "*Al-Masjid Al-Aqsa: The Path to its Freedom*," so that you may witness the great care and concern that the scholars of *Ahlil-Sunnah wal-Jama'ah* have taken in regards to the Palestinian issue. You will also discover the proper Islamically legislated, realistic solutions that they have put forth to the Ummah so that the Ummah may reclaim al-Masjid al-Aqsa from the unlawful Jewish seizure.

I have compiled in this book, while being as concise as possible, what has been made available to me for gather from the research and fatawa of the the great scholars, Ash-Shaykh 'Abdullah 'Aziz bin Baz (rh), ash-Shaykh Muhammad Naze ul deen al-Albani (rh)³ and Ash-Shaykh Muhammad bin Saalih al-'Uthaymeen (rh).

I have also included in this book numerous quotes from the honorable Ash-Shaykh Rabee' bin Haadi al-Madkhalee (Haf)⁴, Ash-Shaykh 'Ali Hassan al-Hakee (Haf), Ash-Shaykh Saleem bin 'Eid al-Hilali (Haf). The book also contains quotes from other notable sources that are too varied and numerous to name individually.

I was drawn to compiling the aforementioned research for the following reasons:

- Firstly: The prevalence of many worthless individuals discussing the Palestinian issue and other political and legislative issues without returning to the reputable people of Knowledge.
- Secondly: The widespread popularity and prevalence of erroneous fatawa⁵ that have brought about the demise of numerous innocent individuals.

¹ *Rabb* Allah, the One and the Only Lord of all that exists. He is the only one deserving of worship. Allah is the Creator, Sustainer, Maintainer, Planner, Giver of Security, provider, etc. *Rabb* is one of the descriptive names of Allah.

² (rh) *Rahimullah*: May the Mercy of Allah be bestowed to him.

³ (rh) *Hafidhullah*: May Allah preserve / protect him.

⁴ Such as those that permit what are termed, "Martyrdom Attacks," which some claim to be a genuine example of *Jihad*.

- Thirdly: The lack of published Islamic works that explain the principles defining the Palestinian issue according to the understanding of the pious predecessors. The majority of the books present in the market, discussing these issues, are penned by authors who are not followers of *as-Salaf as-Salih*.

In conclusion, I ask Allah to benefit with this book its reader and to record a reward for all those who aided in its production, authoring, publishing, and distribution.

We end our words and prayers with, *Allahu-Akbar Rabb al-'Alameen*.

Abu Salih Mohamed Zuhair Al-Maghribi
New York City, United States of America
Rabi' Thani 1423 A.H. - July 92 C.E.

A Historical Background of al-Masjid al-Aqsa²

Al-Masjid al-Aqsa is the second house of worship erected on the face of the earth. The first being al-Masjid al-Haram (Ka'bah) in Mecca.

Imam Muslim reports on the authority of Abi Dharr (ra)³ that he said, "I asked Rasool al Allah ﷺ which Masjid was put on the earth first?

He ﷺ replied, "Al Masjidil Haram." I continued by asking, then which one?

He ﷺ replied, Al Masjid al Aqsa." I said, "How many years were there in between them?" He ﷺ said, "Forty years. Further, the earth has been made for you a Masjid. As such, anywhere you find yourself you are to establish the Salah."

There is no authentically reported narration alluding to the original builder of al-Masjid al-Aqsa. However, it was certainly built during the era wherein al-Masjid al-Haram was erected and its builders and governors were Prophets of Allah who passed it on from one generation to the next.

'Abdullah bin 'Aam bin al-'As (ra) reports that Rasool al Allah ﷺ said, "When Sulaiman (Solomon), the son of Dawood (David), (re-)built Baitul Maqdis, he requested from Allah three things in intervals:

- He asked Allah for governance with Justice that is in accordance with the Laws of Allah
- He asked to possess dominion that cannot be attained or possessed by anyone after him
- He asked, after having completed the (re-)building of the Masjid, that anyone who comes to it, seeking only to pray in it, that he departs from it (joins him) closer on the day he was given birth to by his mother

(In another narration he ﷺ said, "As for the (first) two requests, then he received them. I am hopeful that he was granted the third as well.")

² The name Masjid al-Aqsa: The Distant Masjid alludes to the fact that it is located at a distance from al-Masjid al-Haram. There are numerous other names that have been bestowed upon al-Masjid al-Aqsa that depict its time and sanctity. There are close to more than twenty names for al-Masjid al-Aqsa and Baitul Maqdis. The most popular of them are: Al-Masjid al-Aqsa, Baitul Maqdis and Uyayyah.

³ (ra): Radia-Allahu 'Anhu / Radia-Allahu 'Anha / Radia-Allahu 'Anhum: May Allah be pleased with him / her (companions) / with them.

⁴ Reported by an-Nasa'i, Ahmed, Ibn Majah, Ibn Hibban, Al-Hakim in al-Mustadrak, Al-Bayhaqi in ash-Shu'ab and others.

After the death of Saladin the Masjid was possessed and governed in turn by the Persians, Greeks, Romans, Byzantines, and then the Persians respectively. The second Persian conquest brought about the destruction of most of the Masjid's sanctuaries and quarters. The Masjid remained under Persian rule until Heraklius (reigned from 610-640) the Byzantine freed it from them. Masjid al-Aqsa and Balut Masjid remained a part of the Byzantine Empire until the Islamic conquest.

In the fifteenth year after the Hijrah, 'Umar bin al-Khattab (ra) the rightly guided second Caliph of Islam entered Balut Masjid. He granted amnesty and peace to its inhabitants by signing a treaty that later came to be known as 'Umar's Treaty. Balut Masjid remained under the auspice of Islamic rule for the next five hundred (500) years.

In the year 490 H / 1099 C.E., the Crusaders laid siege to Balut Masjid. They massacred it, committing unspeakable atrocities and abominations and putting to death seventy thousand (70,000) Muslims.

The City of Balut Masjid⁶ remained under the yoke of oppression and tyranny of the Crusaders for ninety-one (91) years. During their tyrannical reign, the Crusaders defiled Masjid al-Aqsa and sought its destruction. They took a part of it as a Church and used another part as a stable for their horse, and yet another part as a munitions and weapons depot.

In the year 583 H / 1187 C.E., the great Sultan Salah-ud-Din al-Ayyubi, returned the city of Balut Masjid to the Muslim hands by gaining victory and driving out the Crusaders during the battle of Hittin.

The City remained under Islamic rule for many years. It was ruled by the descendants of Ayyub, the Mamluks, and the Ottomans.

In the year 1902 C.E., Theodor Herzl⁷, the founder of Zionism⁸, met with Sultan Abdul Hamid II offering to pay off the debts of the Ottoman Empire and filling the Islamic treasury with millions of gold pounds, and likewise filling the

⁶ Translation: Balut Masjid is commonly known in the western world as Jerusalem.

⁷ Translator's footnote: Theodor (Eliyahu Ze'ev) Herzl, the visionary of Zionism, was born in Budapest in 1860. He was educated in the spirit of the German Jewish Enlightenment of the period, learning to appreciate secular culture. In 1876 the family moved to Vienna, and in 1884 Herzl was awarded a doctorate of law from the University of Vienna. He became a writer, a playwright and a journalist.

⁸ Zionism is an ideology that calls for the establishment of an autonomous Jewish society in Palestine. The term Zionism is taken from the word Zion, which represents the Land of Palestine.

personal treasury of the Sultan. All that Herzl sought in return was to purchase a small area in the land of Palestine to colonize.

Sultan Abdul Hamud II understood the true motives of Herzl and conveyed the following:

"I advise Dr. Herzl not to pursue this matter. I do not have the power to sell a single foot from our land, for this land is not my property. It is the property of my people. My people have acquired this land with the spillage of their blood and have sustained it with their blood. And surely we will cover the land with our blood before giving it up to anyone seeking its annihilation."

The Sultan then decreed his historic order:

"Jews seeking immigration to Palestine are to be barred from entering the land regardless of their originating land."

In the year 1914 C.E. the British Empire invaded Palestine. They began to lay the foundation for the Jews to establish a Jewish state upon Palestinian land.

In the year 1948 C.E. the Jewish State¹² was declared after the British pulled out. The Jews annexed a large section of Palestine during the following few years.

In 1967 C.E. the Jews took over the rest of Palestine including al-Masjid al-Aqsa, which remains captive in their hands to this day.

In 1995 C.E. a treaty was signed by Yasser Arafat, head of the PLO, and Yitzhak Rabin, then Prime Minister of the Jewish State, allowing the Palestinian population to govern themselves in a small section of densely Palestinian cities (Gaza).

¹² Even you shall discover why the term "Israel" is improper.

The Prophet's Jihad in Palestine

Islam arrived while Palestine was under the governing of the Christian Byzantines. Islam, therefore set out to purge this sacred land from the disbelief that ruled over it. Rasool ul Allah ﷺ wrote the emperor and sent him numerous messengers (to explain to him Islam and call him to it).

The Messenger ﷺ also sent out numerous armies to reinforce the message. During that particular period of time Palestine was an indistinguishable part of ash-Sham.¹² Present day borders and territories were not known at that time.

Here are a few of the main missions ordered by Rasool ul Allah ﷺ.

First: The Battle of Mu'tah

It was the most significant and the fiercest battle during the lifetime of the Messenger of Allah ﷺ, a preliminary and a prelude to the great conquests of the land of the Christians. It took place in Jumada Al-Awal 8 A.H. / September 629 A.D. Mu'tah is a village that lies on the borders of geographical Syria.

The Prophet ﷺ had sent Al-Harith bin Umair Al-Azdi on an errand to carry a letter to the ruler of Basra. On his way, he was intercepted by Sharhabil bin 'Amr Al-Ghassani, the governor of Al-Balqa' and a close ally to Caesar, the Byzantine Emperor. Al-Harith was died and beheaded by Al-Ghassani.

The Prophet ﷺ was shocked on hearing the news and ordered that a large army of 3000 men be mobilized and dispatched to the north to discipline the transgressors. It was the largest Muslim army never mobilized on this scale except in the process of the Confederates Battle.

Zaid bin Haritha was appointed to lead the army. Ja'far bin Abi Talib would replace him if he was killed, and 'Abdullah bin Rawaha would succeed Ja'far in case the latter fell. A white banner was raised and handed over to Zaid.

¹² Translator: Sham is the Syriac name of the eldest son of Noah (a.s.). After the big flood that occurred during the time of Prophet Noah (a.s.), Sham decided to live in a land that today includes Syria, Lebanon, Jordan and Palestine. The land referred to by geographers as Bilad al-Sham or Great Syria is what we now call Damascus.

The Prophet ﷺ him recommended that they reach the scene of Al-Harith's murder and invite the people to profess Islam. Should the latter respond positively, then no war would ensue, otherwise fighting them would be the only alternative left. He ordered them:

"Fight the disbelievers in the Name of Allah, neither breach a covenant nor entertain treachery, and under no circumstances a new-born, woman, an ageing man or a hermit should be killed; moreover neither trees should be cut down nor homes demolished."

At the conclusion of the military preparations, the people of Madinah gathered and bade the army farewell. 'Abdullah bin Rawahah began to weep at that moment, and when asked why he was weeping, he avowed that it was not love for this world nor under a motive of infatuation with the glamour of life but rather the Words of Allah speaking of Fire that he heard the Prophet pour be upon him seeking:

"There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." [19:71]

The Muslim army then marched northward to Ma'an, a town bordering on geographical Syria and present day Jordan (200 kilometers from Amman). There news came to the effect that Heraclius had mobilized a hundred thousand troops together with another hundred thousand men of Lakhens, Judham and Bakpin - Arabian tribes allied to the Byzantines. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow, and spent two nights debating these unfavourable conditions. Some suggested that they should write a letter to the Prophet peace be upon him seeking his advice. 'Abdullah bin Rawahah was opposed to them being reluctant and addressed the Muslims saying:

"I swear by Allah that this very object which you hold in abhorrence is the very one you have set out seeking, martyrdom. In our fight we don't count on number of soldiers or equipment but rather on the Faith that Allah has honoured us with. Duet to win either of the two, victory or martyrdom."

In the light of these words, they moved to engage with the enemy in Mutharik, a town of Al-Balqa', and then changed direction towards Ma'lah where they encamped. The right flank was led by Quthb bin Qutadah Al-Udhari, and the left by 'Abdullah bin Malik Al-Ansari. Bitter fighting started between the two parties, three thousand Muslims against an enemy fifty fold as large.

Zaid bin Haritha, the closest to the Messenger's heart, assumed leadership and began to fight tenaciously and in matchless spirit of heroism until he fell, fatally stabbed. Jafar bin Abi Talib then took the banner and did a miraculous job. In the

thick of the battle, he dismounted, hamstring his horse and resumed fighting until his right hand was cut off. He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. Al-Bukhari reported fifty stabs in his body, none of them in the back.

'Abdullah bin Rawaha then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he too was killed. Thereupon a man, from Bani 'Ajlun, called Thabit bin Al-Arqam took the banner and called upon the Muslims to choose a leader. The honour was unanimously granted to Khalid bin Al-Waleed, a skilled brave fighter and an outstanding strategist. It was reported by Al-Bukhari that he used nine swords that broke while he was relentlessly and courageously fighting the enemies of Islam. He, however, realizing the grave situation the Muslims were in, began to follow a different course of encounter, revealing the super strategy-maker, that Khalid was rightly called. He reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear into the hearts of the Byzantines by deluding them that fresh reinforcements had arrived. The Muslims engaged with the enemies in sporadic skirmishes but gradually and judiciously retreating in a fully organized and well-planned withdrawal.

The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn in the heart of the desert. They stopped the pursuit, and consequently the Muslims managed to retreat back to Madinah with the slightest losses. The Muslims sustained twelve martyrs, whereas the number of casualties among the Byzantines was unknown although the details of the battle point clearly to a large number. Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-reaching impact and attached to the Muslims a great reputation in the battlefields.

Second: The Dispatch of Usamah bin Zayid

Due to the arrogance and presumptuousness of the Byzantines, the Messenger of Allah ﷺ started to mobilize a great army in Safar in the eleventh year of Al-Hijra and placed it under the command of Usamah bin Zayid bin Haritha with orders to have the horses of Muslims tread on the lands bordering Al-Bakpa' and Ad-Darum of Palestine. He was ordered to deliver the message of Islam to everybody there and not to wage battle until the Call to Islam was rejected and opposed. The anxiety-provoking news about the Messenger of Allah's sickness, however, made the expedition tarry in order to know what Allah had willed as regards His Messenger ﷺ. It was Allah's Will that Usamah's expedition would be the first one dispatched during the caliphate of the veracious Abu Bakr as-Sideeq.

The emperor of the Byzantines had been given the message and sent ambassadors from Basel al-Ahli **عليه السلام**.

Al-Bukhari, on the authority of Ibn 'Adin, narrated that Hercules sent for Abu Salyan and his companions, who happened to be trading in Ash-Sham, Jerusalem. That was during the truce that had been concluded between the polytheists of Quraysh and the Messenger of Allah (Peace be upon him). Abu Salyan bin Harb, who by that time had not embraced Islam, was summoned to the court and Hercules asked him many questions about Muhammad (Peace be upon him) and the religion which he preached.

The Muslim envoy, Dihyah bin Khalifah Al-Kalbi, was ordered to hand the letter over-taking of Basra, who would in turn, send it to Caesar.

Al-Bukhari gave a long narration of the contents of the letter sent by the Prophet (Peace be upon him) to Hercules, king of the Byzantines:

"With the Name of Allah, the Most Beneficent, the Most Merciful.

From Muhammad, the slave of Allah and His Messenger to Hercules, king of the Byzantines.

Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allah will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
تَلْجِزَ بَعْضُنَا أَمْوَالَهُمْ إِلَى أَمْوَالِهِمْ فَإِنْ تُكَفِّرُوا عَنْهُ فَإِنَّهُمْ مُكْفَرُونَ

"Say [O Muhammad (Peace be upon him)]: 'O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims.'" [al-'Imran 3:64]

The Virtue of Al-Masjid al-Aqsa

1. The land of al-Masjid al-Aqsa, and its vicinity, is a blessed land that is highly fertile and capable to sustain continuous cultivation of vegetation, fruit and crops. Allah (swt) said:

يَسبحان الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا

¹² حوله.

"Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad ﷺ) for a journey by night from al-Masjid al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed..."

[Al-Bura 19:1]

2. It is the second Masjid erected on Earth (built solely for worship).
3. It was the first Qiblah, Direction for prayer, that was faced towards by Rasool al-Akbar ﷺ.

As-Nabi ﷺ used to face Baitul Maqdis, with the Ka'bah present before him, until Allah revealed to him:

وَلَقَدْ نَرَى الْقَلْبَ وَجْهَكَ فِي السَّمَاءِ فَلَوْلَيْكَ لَمَّا تَوَدَّعَا قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ

الحرام.

"Verily! We have seen the turning of your (Muhammad's) face towards the heavens. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of al-Masjid al-Haram(at Makkah)." [Al-Baqarah 2:144]

When this verse was revealed he ﷺ turned towards the Ka'bah, as did the companions.

4. The Prophet ﷺ was taken on a night journey to it. Therein, he congregated with Prophet's of the past and led them in prayer. And from its vicinity he was raised up to the Heavens.¹³

¹² Al-Bura 19:1

3. The one who attends it, seeking only to pray in it, he departs from it sinless like the day he was given birth to by his mother.
4. Praying in it is judged to be equal to praying the prayer 250 times elsewhere.

Abi Dharr (ra) reports, "we were disputing (discussing things) in the presence of the Rasool of Allah ﷺ about which one of the two is better, the Masjid of the Rasool of Allah ﷺ or Baitul Masjid. So the messenger of Allah ﷺ said, "Which is my Masjid is four prayers better than in it (Baitul Masjid)."¹¹

7. It is one of the only three Mosques that we are allowed to travel to solely for worship. Abu Hanifah (ra) reports that an-Nabi ﷺ said:

"One should not set out to a far distance (for gaining the blessing of that place) except to three Mosques: Al Masjid al-Haram, the Masjid of the Rasool of Allah ﷺ and Masjid Al Aqsa."¹²

8. It is one of the only three Mosques that we are advised to perform I'tikaf (seclusion) in. Rasool of Allah ﷺ said, "There is no I'tikaf except in the three Mosques (Al Masjid al-Haram, the Masjid of the Rasool of Allah ﷺ and Masjid Al Aqsa)."¹³

9. The Dajjal (One-Eyed Liar, commonly known as the Anti-Christ) shall not be able to enter Masjid al-Aqsa. Rasool of Allah ﷺ said: "The (ad-Dajjal) will reside on earth the duration of 40 days. His dominion will reach every locality. He will not be able to come to four Mosques: the Ka'bah, the Masjid of Rasool of Allah ﷺ, Masjid Al Aqsa and at Tur...."¹⁴

¹¹ The hadeeth depicting this occurrence is reported by a multitude of companions, Tabareen and found in all of the collections of hadeeth. This occurrence is thus established to be Mutawatir.

¹² See as-Saheeh of ash-Shaykh al-Albani (H) 283. Reported by al-Tabrani and al-Hakim.

¹³ It was reported by Bukhari and Muslim.

¹⁴ It was related in Daheep in as-Sunan Ah-Hakim, Ah-Tahawi in Mushtail al-Ahwal, Ash-Shaykh al-Albani (H) guards it in his Saheehah (No. 1758) as Saheeh with a chain of narration that meets the standard of Bukhari and Muslim.

¹⁵ This is a section of a long hadeeth that is reported by Ahmed in his Musnad with a chain of narration that meets the criteria of Bukhari and Muslim.

Erroneous statements and Misconceptions regarding Al-Masjid al-Aqsa

It is quite evident that there is a prevalence of erroneous statements and misconceptions surrounding al-Masjid al-Aqsa. This is manifest throughout all levels of society and its varying backgrounds. A plausible reason for this occurrence can be attributed to the attachment of the three monotheistic religions to al-Masjid al-Aqsa. Muslims, Jews and Christians all hold the land sacred with a special significance to it for each respectively. Considering the fact that the Jews and Christians have specific names, titles and beliefs for the varying sites around al-Masjid al-Aqsa, it is plausible that these terms and beliefs have affected some Muslims.

As such, when historians wrote about this blessed City they noted all that was narrated to them and that which was pleasing to their own belief and need. It goes without mentioning, that there were numerous Orientalist, Jewish authors, who sought to subvert and manipulate historical and known facts to that which was more appealing to them and their cause in furthering the aims of their so-called State.

With this in mind, it becomes incumbent upon us to clarify the misconceptions and list the erroneous beliefs regarding al-Masjid al-Aqsa, may Allah grant it His Protection.

- Not making a distinction between al-Masjid al-Aqsa and Qubah as-Sakhrah, Dome of the Rock.
It is apparent, as expressed by contemporary historians and researchers, that the Jews seek to attach the hearts of the Muslim nation and generate reverence for the Dome of the Rock to draw attention away from that which is sacred and most deserving of reverence, al-Masjid al-Aqsa itself. The aim of this deception is so that when they seek to destroy Masjid al-Aqsa, the Muslim nation will look towards the Dome of the Rock and not take them to account for their deed.
- The courtyard that surrounds the Musalla (prayer hall) of al-Masjid al-Aqsa, the Dome of the Rock, the stables and the rest of that which is in its vicinity – trees, plants, and other artefacts are all considered Masjid al-Aqsa (not just the building). The Musalla that is titled Masjid al-Aqsa is a part of the Masjid. The Masjid is the whole courtyard and its surroundings and not limited to the Musalla.
- There is no evidence to suggest that the one who performs Hajj is to visit al-Masjid al-Aqsa to sanctify his Hajj.
- The Rock:

Many false stories and deviant beliefs have been narrated regarding the Rock:²²

- Some have claimed that all the earth's' water originates from the depth of al-Masjid al-Aqsa.
- Some have claimed that the rock is suspended in mid-air.
- To pray beneath it has a special reward.
- That when as-Nabi ﷺ set out on his ascension to the Heavens the rock rose up in pursuit but he ordered it to remain.
- That as-Nabi ﷺ and a contingent of other Prophets and Messengers reside beneath it.

There is nothing to indicate any special reward or significance for the rock that is now domed under the world renowned Golden Dome. Rather, this rock is just a naturally occurring protrusion of rock. All that is reported regarding it has no basis in ash-Shar'ah.

• Mihrab Dawood (King David's Prayer Place):

Many from the general population believe that the prayer place commonly attributed to Dawood (as)²³ is the place that he personally used during prayer. The Mihrab is found in the Mosque of al-Masjid al-Aqsa. The truth of the matter is that this Mihrab was built during the reign of 'Abdul Malik bin Marwan and people speculated that this was Dawood's (as) actual prayer place. Without a doubt, establishing such (inauthentic) narrations as being genuine and legitimately reported regarding the Prophet of Allah (as) is in fact furthering the aims and authenticating the claims of the Jews who falsely claim divine right of return.

• Solomon's Stables²⁴:

²² Translator: these false claims have been widely disseminated. An example of these unsubstantiated claims can be found in Mohamad Yasin Qudusli's, *An-Sakhrah: The Miraculous Rock of Jerusalem*. He says, 'As -Sakhrah - the rock is regarded as the wonders throughout the world, not only because it is only suspended in the air without anything from the earth touching it, but also this holy place is full of tradition and folklore. The holy stone is said to have come from the paradise and it is the foundation-stone of the world.'

²³ (as): 'Alai as-Salaam

²⁴ Translator: An amazing underground area known as Solomon's Stables. This whole area consists of a range of vaults, supported by eighty-eight pillars set in fifteen rows - forming endless arches spanning over more stables.

The prayer area presently known as al-Masalan al-Marwan, located below the Southeastern side of the Mosque of Masjid al-Aqsa and measured to be approximately 3750 square meters, is believed by many to have been erected by Salaman (as). This is another example of the Jews seeking to subvert the truth by seeking to claim that they have roots established in this holy site and thus are more deserving of it. The truth of the matter is that it was built during the reign of the Umayyid's as has been established by the scholars of history and Aḥadīth. The stables were built by 'Abd al Malik bin Marwan to be used it as shelter for horses and a pigeon house. Later on, the Muslims used the stables as a place of prayer and named it the Marwan prayer Place. In so doing they appropriately ascribed the structure to its builder.

- **Al-Hawit: The Wall**

There is a wall that many Muslims label *Al-Buraq* due to their belief that an-Nabi ﷺ tied his *Buraq* to it during his Night journey. There is no substantiating evidence to establish that this is the actual wall²¹ that was used by an-Nabi ﷺ to tie his *Buraq*.²² Furthermore, other people label this wall the Wailing Wall. This is a Jewish name for what they believe to be the last remaining wall of the Temple.

- **The Passage way of *Hir'ash***

This is a name given to one of the gates of Masjid al-Aqsa. Some from the general population believe that this is the gate that Allah entered them land to enter them and say *Hir'ash* when they entered Masjid al-Aqsa. When instead of saying *Hir'ash* they said *Aḥmad*. There is no evidence to substantiate the claim that this is the actual gate where this incident occurred.

- **Barwand for Prayer**

²¹ Translator: It is what is commonly called the Western (Wailing) Wall. Jews congregate in front of this Western, or Wailing Wall to pray and lament Rome's destruction of their ancient temple.

²² Translator: Buraq is larger than a horse yet smaller than a mule. It is white in colour and travels at a quick pace. It placed its foot at the furthest extent of its sight. It was the conveyance of Mohammed ﷺ during the Night Journey.

Any narration mentioning a reward for praying in Masjid al-Aqsa in excess of being rewarded 250 prayers is to be considered *Da'eef* (weak) and not authentic.

- **Masjid 'Umar**

It has been widespread that the Masjid 'Umar (which is near the Church of the Resurrection) was erected where it is because 'Umar refused to pray in the Church when he conquered Baḥal Maḡlis. Instead, he prayed outside the church so that the Muslims would not seek to claim the Church. There is no historical or textual evidence to support this claim. Rather, logic would dictate that 'Umar would pray in Masjid al-Aqsa itself (to earn the reward) and not seek to pray in a Church or near a church. Further, if Masjid al-Aqsa was no more than a few meters away!

- **The Third Sanctuary**




Stating that Masjid al-Aqsa is the third Sanctuary (Masjid Haram) is not substantiated in Islamic legislation. A Haram (Sanctuary), such as the Grand Masjid in Mecca and the Prophet's Masjid, is a place wherein hunting and cutting down trees are prohibited within its confines. As for Baḥal Maḡlis, there is no prohibition of this kind or anything to suggest that it is a Haram contrary to the two Sacred Sanctuaries of Mecca and Medina. This is the consensus opinion of the scholars.

- **The "Sacred" Wall of the Baraq**

Stating that the wall is sacred has become prevalent upon the tongues of the public and in the books of many authors. To use the word sacred specifying that wall is improper. To single out the wall specifically with honour and sacredness is improper. The honour is for the whole of the region in general and is not confined to specific areas at the edges of al-Masjid al-Aqsa. It also goes without saying, that the Baraka (virtue and blessing) is for the location and not for the rocks that make up the structure of Masjid al-Aqsa.

The Regulations of visiting al-Masjid al-Aqsa

This section is summarized from the *Fataawa of Shaykhul Islam bin Taymiyyah (rah)*.

1. The scholars of Islam unanimously agree that it is *Mustahabb*²⁴ to travel to Baikal Masjid to perform 'Ibadah, Salaah, Du'a, Zikr, recitation of Quran, and I'tikaaf in its confines.
2. The acts of 'Ibadah that are legislated for al-Masjid al-Aqsa are the same acts of 'Ibadah that are legislated for al-Masjid al-Nabawi  and other Masjid. Al-Masjid al-Haram in Mecca is unique unto itself. In al-Masjid al-Haram the visitor is permitted to perform *Tawaaf*, circumambulation, around the Ka'bah, touch the two corners of al-Ka'bah that face Yemen and to kiss the Black Stone. The Prophet's  Masjid and al-Masjid al-Aqsa and all other Masjid do not have any rites of 'Ibadah that involved *Tawaaf* around an object, nor a special area to touch or kiss. Therefore, no one is permitted to perform *Tawaaf* around the room containing the Prophet  or the rooms containing the supposed graves of other Prophets or holy men, or the rock beneath the Dome in Baikal Masjid or anything else such as the Pillar atop Mount 'Arafat. Simply put, there is no place on the face of the earth wherein *Tawaaf* is valid and enjoined other than at al-Ka'bah.
3. The one who takes the rock (that is under the Dome) as a Qiblah, that he turns to during his prayers, has entered into *Kufr* and becoming an apostate who is to be asked to repent. If he refuses to repent (and abstain from praying to the rock) then he is to be put to death.
4. None of the Sahabah, 'Umar bin al-Khattab or the other companions (ra), prayed to the stone or near it. At the time of the rightly guided Caliphs, the rock was not domed but was rather uncovered during the reign of 'Umar, 'Uthman, 'Ali, Mu'awiyah, Yazid, and Marwan. During the right of 'Abdul-Malik bin Marwan there was a disagreement between Ibn az-Zubair and him. When people performed the Hajj they would be meeting with Ibn az-Zubair. 'Abdul-Malik wished to attract the masses to Baikal Masjid and lessen their congregation with Ibn az-Zubair so he enclosed the Dome and covered it twice a year, winter and summer. The

²⁴ Translator: *Mustahabb*: Desirable. If you perform the deed you are rewarded. If you do not perform it you have not erred.

people of knowledge from the Sahabah and those who followed them in righteousness did not revere the rock.

3. **Batal Maqdis, Ibrahim's (as) tomb-** The Ibrahim Masjid are not to be considered sanctuaries. In fact there are only three divinely legislated sites.

- The Sanctuary of Mecca, May Allaah increase it in honour. This is agreed upon by the whole of the Muslim Ummah.
- The Sanctuary of the Prophet ﷺ. The sanctuary extends from 'Iyar to Thaur'²⁵. This is considered a sanctuary by the Jamhoor (majority) – Malik, Shaafi'ee, and Ahmed. There are numerous hadeeth indicating this.²⁶
- The Sanctuary of Wajl. It is a valley near at-Ta'if. Ahmed in his Musnad reports this and it is not found in the other main collections. This is considered a sanctuary by ash-Shaafi'ee due to his belief that the Hadeeth is Sahih. The majority of Scholars do not view Wajl as a Haram. Ahmed declared the hadeeth weak.

Anything other than these three places is not considered a sanctuary according to the scholars of Islam. A Haram is an area where Allaah has made hunting and removing its vegetation Haram (prohibited).

6. Traveling to visit the Tomb of Abraham or that those of any other Prophets and holy men, or to see their encampments or remnants, has not been desired by any of the Imam's of Islam.
7. Visiting the places of worship of non-Muslims, like Bethlehem of the Christians or Jewish temples and churches is forbidden in Islam. The one who visits these shrines or localities believing that visiting these sites is desired or that one's worship in them is better than in his own home, has been led astray and has gone to other than what is known in Islamic legislation. He is to be asked to repent. If he refuses, then he is to be put to death.

²⁵ 'Iyar and Thaur are two famous mountains. The first is in Medina the second it is Mecca.

²⁶ **Rasool al Allaah ﷺ** said, "I have declared that which is between the two mounts of Madinah a sanctuary in the same manner that Ibrahim declared Mecca a sanctuary." [Sahih al-Jaami' 2480]

Jewish Atrocities against the Muslim Palestinian Population

The Jewish nation has a long history of oppression and grievous atrocities against humanity in general, and the Muslim Palestinian population in particular. Their self-serving policies and inhumane initiatives have led to the stifle of innocent souls and the spillage of innocent blood as a result of their escalating violence throughout the 20th century. In this new era there has been intensification and a renewal of oppression. Presented before you are a few highlights of a dark and barbaric history.

The Unbearful Seizure of Al-Masjid al-Aqsa:

August 21, 1969:

Denis Michael, an Israeli Christian arsonist, set fire to al-Masjid al-Aqsa. The fire engulfed the foundations, walls and interior of the Masjid. The fire consumed the pulpit of Salah ud Deen al-Ayoubi, which was used by him during his speech after the conquest of Baitul Maqdis and the expulsion of the crusaders.

1980:

Close to one ton of T.N.T was found near al-Masjid al-Aqsa in an attempt to destroy it. But quick decisive action saved the Masjid from near destruction.

1984:

The special Aqsa security force discovered numerous Jewish terrorists hiding near Masjid al-Aqsa preparing explosives to demolish the Masjid. The Mufti of Baitul Maqdis at the time, Sh. Sa'd ud Deen al-Hadi, said: "Had it not been for Allah's protection, not a single stone of the honored building would have remained in place."

As well, during 1984, a plane was employed to bomb al-Masjid al-Aqsa. With Allah's Grace the plan was debunked.

1990:

During the year 1990, members of the Temple Trustees under the command of Rabbi Salmon invaded the Temple Mount courtyard of Masjid al-Aqsa. They brought with them a stone that they intended to set in the courtyard as a cornerstone that is to be used in the creation of their intended Temple. The

inhabitants of Balatal Maqdis answered the Call of the Imam of the Masjid when he cried out from one of the minarets, "Allahu Akbar," over the speaker system calling for help. The Muslims answered the call and vanquished the enemy. Tragically, the Jewish security forces and settlers began firing live rounds into the Muslim congregation. This led to numerous deaths and hundreds being wounded. This incident later came to be known as, "Al-Aqsa Massacre."

Since the illegal seizure of Balatal Maqdis in 1967, the Jewish nation has continuously excavated beneath Masjid al-Aqsa searching for any historical evidence of their so-called Temple. The initial excavation began from the Moroccan section that was annexed in its entirety by the occupying forces. The excavations spread to that which is directly beneath al-Masjid al-Aqsa from numerous directions and over numerous stages.

During 1986, the Jewish nation erected a small prayer hall in one of the excavated tunnels directly beneath al-Masjid al-Aqsa, which was inaugurated by the now deceased (former Prime Minister) Begin. The excavations are still ongoing to this day. They pose a significant threat to the Masjid and may lead to its collapse at any moment.

Heinous Murders, Murder and Maiming

The Jewish nation's attitude since it has set foot in Palestine has been one of murder, blood-letting, assassinations and summary executions and massacres. They have implemented this policy and manner to drive out the true people of the land and claim it as their own. This destructive policy dates back to the terrorists who first landed in Palestine during 1948.²⁷

Ever since the initial insurgency, followed by the establishment of the oppressive, tyrannical Jewish state, their policy has not changed. Even after signing the peace treaty with the Palestinian Authority, there has been a constant escalation in the violence, terrorism and destruction. The occupying forces have used all the weaponry made available to them against an unarmed civilian population. They have used warplanes, tanks, rockets, and light weapons. They take careful aim and shoot to kill old men, youth, women, and children. All are seen as targets that are fair game. They make no distinction between a resistance fighter seeking to claim his rights, a child, the elderly or women. This is clearly

²⁷ Translator: Researchers indicate close to 450 villages were destroyed in 1948. It is interesting to note that 85 percent of all Palestinian villages in existence under the British Mandate came under Israeli control in 1948. They were then systematically depopulated and mostly destroyed. It is worth noting that none of these villages were destroyed during the fighting. The vast majority were built of stone and remained intact after the fighting ceased and were later wilfully destroyed.

demonstrated in their sinister past. Here are a few of the many examples documenting the Jewish nation's reckless regard for human life and their depraved indifference to the suffering of the civilian Palestinian population.

AL-SHEIKH VILLAGE MASSACRE (January 1, 1948):

While the rest of the world awaited the birth of a new year, a terrorist group entered Al-Sheikh village to massacre its residents. On that night, around two hundred Zionists armed with hand grenades and machineguns smuck into this small village (5km South East of Haifa). The attackers entered the homes on the edges of the village and detonated hand grenades and finished off with machine guns those who survived the initial attack. There were over 600 casualties with over 40 dead including many women and children. Many of the victims were found murdered inside their own homes.

DEIR YASSIN AND ABU SHU SHA VILLAGE MASSACRE (Friday 9th April 1948):

At 4:30 am on Friday 9th April 1948, Zionists surrounded the village, which was overlooked by two Jewish settlements; Givat Shaul and Monastiere. For two days Zionist terrorists killed men, women and children. Rapping women and stealing their jewellery. The massacre had been executed with machine guns, grenades and finished off with knives. Pregnant women's bellies were cut open and babies were butchered in the hands of their helpless mothers. More than 250 people were murdered in cold blood. Of them 25 pregnant women were bayoneted in the abdomen while still alive. Anything that moved was killed. None of the animals were left alive along with the human Muslim Palestinian population.

QIBYA MASSACRE (October 14, 1957):

At 9:30 PM, about 700 formal Israeli troops attacked the border Jordanian village of Qibya, North West of Jerusalem. Using mortars, machine guns, rifles and explosives they blew up 42 houses, the local schools and the mosque. When faced with resistance the Jewish forces planted explosives around the village and detonated them. All those taking shelter away from the onslaught were killed or buried alive when their homes were blown up with them inside. Every man, woman and child found by the Jewish force was butchered. Anyone seen fleeing the scene was also gunned down. Seventy-five innocent villagers were murdered in cold blood. The raids were ordered by Ariel Sharon (the current Prime

Minister of the Jewish State). The butchery continued throughout the night and into the next day.

QALQILAH VILLAGE MASSACRE (October 10, 1948):

The village of Qalqilah was attacked by Zionist aggressors and Jewish settlers. The attack took place at the proverbial green line that separates the Arabic lands from the lands annexed by the Jews in 1948. The raid was carried out by the army and specialized artillery units and dozens of warplanes. The artillery struck the village for an extended period of time before the land raid commenced. More than 70 persons were murdered that day.

KHAN YUNUS MASSACRE (November 3, 1956)

The Zionist Jewish army carried out a massacre against homeless Palestinian refugees living in the tent enclave of Khan Yunus near Gaza. 250 casualties were documented. Nine days after the first massacre the Jewish forces returned on the 12 of November 1956 and added another 273 casualties from the same refugee camp. The Zionist terrorists also murdered 180 Palestinian refugees in the near by refugee camp Rafiah on the same day.

THE SABRA AND SHATILA MASSACRE (September 15th-16th, 1982):

Sabra and Shatila are two large Palestinian refugee (tent) camps near Beirut. Before the massacre took place the camps contain in excess of ninety thousand Palestinian refugees. On Thursday the 15th of September 1982 Jewish forces and their Lebanese proxy attacked the two camps. The mission was planned by the Jewish forces Defense Minister who is now the Prime Minister of the Jewish state; Ariel Sharon. The massacre claimed over 3000 Palestinian men, women and children.²⁸

AL-AQSA MASSACRE (Monday October the 6th, 1990):

On Monday October the 6th, 1990 and a little before Salafat Dhu, members of the terrorist group called, "Temple Trustees" under the command of Rabbi Salomon invaded the Temple Mount courtyard of honored Masjid al-Aqsa. They brought with them a stone that they intended to set in the courtyard as a cornerstone that is to be used in the erection of their intended Temple. The

²⁸ Translator: A body count by the International Committee of the Red Cross revealed 2750 dead, the real figure is thought to be much higher and may never be known.

inhabitants of Balut Masjid raced to defend the sanctity of al-Masjid al-Aqsa from the illegal trespass of these terrorists. This resulted in numerous confrontations between the trespassing terrorists, under the auspice of Rabbi Salomon – Leader of the Temple Troopers – and the five thousand Palestinians who had initially come to pray the Dhu'r prayer and found themselves needed in the defense of al-Masjid al-Aqsa.

Within moments a large contingent of the Jewish Defense forces arrived. These forces are always present in larger numbers near Al-Quds (Sanctified area of Masjid al-Aqsa). The forces began to indiscriminately fire live rounds into the crowd of Muslims. They made no distinction between a man, woman or a child. Twenty-one Palestinians died and in excess of 150 people were wounded. 270 individuals, from within and outside the Masjid were incarcerated and detained.

THE IBRAHIMI MOSQUE MASSACRE (February 25th, 1994):

Before the faithful ended their Fajr (dawn) prayers in the Ibrahim Mosque, explosions of hand grenades and the sound of assault rifles resounded within the Masjid. Shrapnel and ammunition ripped through more than 350 worshippers.

A Jewish terrorist by the name of Baruch Goldstein, from Kiryat Arba' settlement massacred 61 (29 on the scene) worshippers inside the Ibrahim Mosque in al-Khaff (Hebrew) and wounded about 300. Goldstein entered the Masjid carrying an automatic assault rifle and an arsenal of hand grenades and ammunition. He hid behind one of the mosques pillars and waited for the believers to fall prostrate during the course of their prayer. He then began lobbing grenades and opened fire upon the prostrate Muslims. He was aided by other individuals with reloading his weapons and detonating the grenades.

Goldstein began the assault and the Jewish guards of the Masjid locked the gates barring anyone from escaping or others from entering to put an end to the bloodshed and carry the victims to nearby emergency centers and hospitals. Later, massive demonstrations took to the streets of Palestine and the Zionist army responded by 180 ammunition killing 23 and wounding hundreds more.

QANA MASSACRE (April 18th, 1996):

On Thursday the 18th of April 1996, Jewish forces fired 155mm howitzers shelled UNIFIL's Fij BATT compound in the village of Qana a few kilometers Southeast of Tyre, Lebanon. Around 800 civilians had taken refuge at the base. The types of shells used exploded before hitting the ground so as to inflict the largest amount of casualties possible. 140 Lebanese women, children and elderly

men were massacred. These innocent defenseless individuals had taken refuge in the Fijian UN compound seeking safety. Alas, they could not out-run the bombs that rained down upon them.

AN-KAFAAQ MASSACRE (September 25-28, 1996):

September 1996, the Zionist government decided to inaugurate the usage of a bridge that runs parallel to the retaining wall of al-Masjid al-Aqsa. This decision was viewed by the Palestinian population as a provocative action that was a step closer to fulfilling the Zionist aim of destroying al-Masjid al-Aqsa by weakening its structure and foundation. During the period between the 25th and 28th of September, 1996, clashes and strife ensued between the Palestinian demonstrators²⁹ and the occupying Jewish Defense forces. Seventy Palestinians were murdered when the helicopters from the Jewish defense forces open fired on the demonstrators.

Incarceration and Torture of inmates;

The Jewish nation stifles the Palestinian population and restricts their freedom through the incarceration of large numbers of the Palestinian population.

Many are incarcerated as a precaution and not for a crime committed. The norm is to appear in a military court with little to no representation. In numerous cases individuals are held without being charged with a crime, appearing in court or having a trial. This process is simply known as Administrative confinement.

This policy, beginning 1967 to 2000, has led to the incarceration of more than 850,000 Palestinians. Most inmates are taken into custody during the early morning hours. Armed soldiers raid the home of the individual who is being sought out. The inmate is handcuffed, blindfolded and beaten with strikes, kicks, clubs and pistol-whipped. He is beaten and psychologically abused throughout his interrogation until he confesses to that which they have accused him of.

Standard interrogation techniques involved constant shaking, covering the victims head with a nylon bag bringing on suffocation, and keeping the inmate in constant wakefulness while withholding food and water. There is constant physical abuse and regular beatings that are interrupted only by confinement in miniature cells. Music is blared constantly for agitation. Electrical shock and near asphyxiation are regularly administered along with climatic variations, extreme cold and extreme heat. Cigarettes and other objects are extinguished

²⁹ Demonstrations and rallies shall be discussed from the perspective of Islamic law shortly.

with the skin of the inmates. The nails of the hands and feet along with the inmates' teeth are pulled out. Along with this is the unhealthy and inhumane condition that the general inmate population is exposed to. Diseases are rampant in the prison population. Skin and respiratory disease are of epidemic proportions. Emotional and psychological ailments are found in most inmates. It is rare to find an inmate leave the prison system unharmed. There were 126 documented cases of inmates dying during 'routine' interrogation.

What is baffling is that the Jewish courts in 1996 upheld torture as a legal, moral deed that is in tune with the oppressive and tyrannical legislation of the Jewish government.

Expulsion and Annexation

The Jewish occupying force seeks the complete annihilation of the blessed land of Palestine from the Mujahid Palestinian population. They seek to purge the land and ethnically cleanse it of all non-Jews. To fulfil this aim they have resorted to massacring the Palestinian people so as to terrorise them to the point that they voluntarily depart from their homes and ancestral lands. The occupiers foster a situation that is unbearable to withstand. Those electing to remain find great difficulty in sustaining themselves.

When terrorizing the civilian population did not work the occupiers resorted to expelling many Palestinians from their homes and relocating them on the outskirts Lebanon or Jordan. At times they would give these unjustly incarcerated the option of relocating outside of Palestine or to remain imprisoned. The occupiers would then state that he chooses to leave and no longer has the right of return to his homeland.

The largest forced expulsion occurred in 1993. The occupiers gather more than four hundred influential Palestinian men – scholars, doctors, engineers, merchants and gifted students. They were placed in Southern Lebanon during severe winter conditions. They were left in that inhospitable climate living in tents struggling to survive until they were granted the right of return to their homeland.

Assassinations

Massacring thousands of Palestinians throughout the recent years has proven to be sufficient in quenching the murderous tendencies of the Jewish occupiers. Assassinating key Palestinian leaders and spokespersons was inaugurated into the repertoire of sanctioned acts used by the Jewish occupiers against the Palestinian

population. The main aim behind the assassinations was to suffocate the intellectual, political and physical struggle of the Palestinian people. These assassinations were not limited to those residing in occupied Palestine. The Jewish Defense forces set up a covert tactical unit of undercover operatives posing as Arabs. The operatives mingle with the Palestinian population seeking to spy, sabotage and assassinate Palestinian activists. Numerous modes of assassination are employed from Snipers, rocket attacks, placing explosives in cars and phones to lacing food and drinks with poisons. In many cases numerous innocent by-standers are mangled or injured in these activities. Assassinating opponents has always been a Jewish policy that has escalated exponentially in the First and Second Intifadah.

Environmental Degradation and Water Supply Contamination:

The Jewish occupiers intentionally destroy the Natural physical environment in a multitude of ways. Of the most hazardous and serious way is the storage and burial of depleted radioactive wastes in Palestinian controlled areas. This blatant disregard for the Palestinian people and the natural environment has led to numerous health ailments afflicting the Palestinian population. Cancer rates have soared along with other terminal illnesses that are all linked to these hazardous radioactive wastes.

Further, the Jewish defense forces constantly and unabashedly use chemical dispersants such as tear gas to disperse crowds of children. The chemical constituents of these weapons are harmful, to the respiratory systems of all those who come in contact with it, especially to young maturing children and adolescents.

The Jewish occupiers contaminate underground aquifers and surface bodies of water intentionally. They have poisoned numerous wells and springs in the occupied territories. As well, due to the inhibition and the lack of environmental concern, water salinity and toxicity have risen exponentially.

These contaminants have had a detrimental effect not only on the Palestinian population. During the year 2008, Jordanian authorities investigated shipments being smuggled into Jordan for storage and burial. The shipments contained numerous undeclared hazardous materials. Eventually the shipments were returned to their originating source.

The Reality of the Struggle against the Jews³⁰

The enemies of Islam, and Islam's unacquainted non-observing followers, seek to portray an image of the struggle against the Jews for the purpose of land, borders, refugees, and water concerns. They contend that this struggle can come to an end with a lateral peaceful coexistence if the refugees can be given the right of return, improvements are made to the socioeconomic political systems, enlightenment, and the emergence of a secular state – existing under the watchful eye of the Zionist nation.

Unknown to them is the fact that our struggle with the Jewish nation is long-standing and deeply rooted, since the very inception of the Islamic nation in al-Madinah al-Munawwarah under the auspice of the Messenger to Humanity,

Muhammad ﷺ. Allah has narrated to us the reality of Jewish enmity and hatred for the Islamic Ummah and Treaty. Take note of the fact that Allah mentions the Jews before the Christians when listing those who have the greatest enmity for the Muslim Ummah.³¹ We know that the nation of Ka'f encompasses all those who adhere to other than Islam, but they are of varying levels in their enmity and hatred of Muhammad ﷺ. Allah (swt) says:

﴿لَنْ يَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَبِيعَهُنَّ﴾³²

"Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion." [Al-Baqarah 2:120]

From the very moment Islam and the Muslims began to flourish, the Jewish nation has shown its deep hatred and enmity for the Prophet ﷺ, constantly seeking out his destruction and demise. In fact, there are three separate instances when they attempted to assassinate him ﷺ. The first attempt was by dropping a boulder on him. On another occasion they placed poison in the food that he was eating. And yet another, Lubaid bin al-A'was the Jew, may the Curse of Allah be upon him, used incantations and magical spells upon him.

³⁰ Taken from al-Azalah (Juz' 30)

³¹ Translator: Allah says in Sur'at al-Maidah 5:82

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Ash-Sha'ikhin (see V. 2:103), and you will find the nearest in love to the believers (Muslims) those who say: 'We are Christians.' That is because amongst them are priests and monks, and they are not proud."

³² 120:1, 30

In our present day we see that the American and British governments have made it a policy in each administration to arm the Jewish nation with the latest and most destructive forms of weaponry and munitions. These weapons are used day in and day out on innocent Palestinian Muslim children, women and elderly men. At the same time massacres, assassinations and murder are swept under the rug so as to not sway public opinion. All this is at the expense of the Palestinian Muslims.

We also witness those who aid the Jews by seeking to distract the Ummah from witnessing the wounds being inflicted upon the Muslim Palestinian population. They pass over the issue and generalize the Jewish atrocities by a myriad of distractions using the element of entertainment. They appease the inner being with sports broadcasts, soap operas and other programs that intoxicate the Ummah and cloud its perception of reality.

Have not we as Muslims uncovered the reality of our struggle? Do we not understand that our struggle is a struggle of 'Aqidah (Creed), Culture, Civilization, existence and identity? Have the Jews not dug around the foundations so that self-implosion results? Have they not murdered our Muslim brothers, as they were in their prayers prostrate to Allah, during the month of Ramadan in the Basmali Mosque massacre? Have they not stabbed pregnant women in their wombs, murdering young children not yet weaned from suckling, and set aflame our trees and vegetation? Have the Jews not turned some of our Mosajid into bars and gambling halls and placed in other mosques refuse, waste and rained them into animal quarters?

Then how can it be said that our struggle with them is for land and borders? They claim that a single solution is to grant the Palestinian people their own nation with al-Quds (Jerusalem) as its capital allowing all three monotheistic faiths, as they claim, to co-exist peacefully. They completely forget that Ibrahim has shown clearly his aversion to anything other than pure undiluted Tawheed. Allah (swt) says:

وَمَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanafī (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikīn (See V. 2:136)." [Al-'Imran 3:67]

The solution that is understood by the Jewish nation is al-Jihad, with its prerequisites, so as to raise the Word of (and Belief in) Allah, for the Jewish nation does not truly seek peace. They seek that the Muslims unilaterally submit and bow themselves to them in humiliation. They seek that al-Jihad be criticism

from all religions and become unknown to the Muslims so that they may become obedient servants and traitors who are beaten into submission.

Our struggle with the Jewish nation does not end merely with the establishment of a distinct Palestinian nation that does not raise the banners of Islam and does not implement the Shari'ah (Law) of Allah. How can our struggle possibly end when we recite in our prayers no less than seventeen times a day the Words of Allah (swt):

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَؤُلَاءِ فَسَيَكُونُوا سُلَاطِينًا)

"(Guide not) Not (in the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). [Al-Fatima 1:7]

The scholars of Tafseer unanimously state that those who have earned Allah's anger were the Jews and those who went astray were the Christians. This shall remain until the Day of Judgment. As such, the final battle that shall bring about the destruction of the Jews and their aggression shall be a battle inspired by Imam and true Servant of Allah.

Rasool of Allah (swt) has said:

"You shall battle the Jews and continue battling them until the rocks and trees shall say, "O Muslim! O 'Abdullah (Worshiping slave of Allah)! Behind me hides a Jew come and slay him." Except for Al-Gharqad (it shall be a tree that remains silent) for it is a Jewish tree."²²

This is the prophecy of the one who does not speak from his own whims, Muhammad (ﷺ). This statement identifies the truth about the struggle that we have with the Jews. Our struggle is not what has been polarized in the media.²³

²² See the next chapter for an analysis of this Hadeeth.

²³ Taken from al-Rasakeh (Issue 38)

Explaining the Hadeeth of Battling the Jews : Wording and Implications

Abul-Hasan Ali Nadwi (Rafiqul-Hafiz) has said in *al-Azharah* (June 1975):

"From the things that the hearts of the believers have been assured, and their intellects have become certain of, is that the deceptive nation in which the scattered Jews of the world have gathered unrightfully and with oppression in, the state of Israel, shall come and be erased from existence.

We do not declare a timeframe when this shall take place in some emotionally charged individual's state without any right (i.e. evidence to support their outlandish claims).

The time may be at hand in their era, for that is not difficult for Allah. Or it may come sooner for surely Allah says:

﴿لَا يَدْرِي وَاَلَمْ يَكُنْ عَلَيَّ الْيَوْمِ﴾

"And none can know the (magnitude and power of the) armies of your Lord except He."

Surely Allah is the All-knowing and the All-Aware.

And it may be for this reason (rhetoric, referring to the time when the Jewish oppression shall cease) that one of the icons of Palestinian Politics has said, "Verily our peace with the Jews is one of a political nature not that of 'Aqeedah (Belief and creed)."

Indeed the authentic Prophetic narrations are abundantly clear that the big battle is inevitably coming and that the Word of Tawheed will be victorious without a doubt (in defeating the) Jews, their leaders and subjects.

The two great Scholars of Hadeeth *ab-Shaykhaan* (*al-Imaam Bulghaani* and *al-Imaam Muslim*) have narrated on the authority of 'Abdullah bin Umar (ra), that the Messenger of Allah ﷺ said:

"You will battle the Jews until one of them will hide behind a rock. (The rock) will say, "O 'Abdullah (Worshipping slave of Allah)! Behind me hides a Jew, come and slay him."

Ash-Shaykh has also narrated on the authority of Abu Hamirah (ra) that Rasool of Allah ﷺ has said:

"The hour will not be established until the Muslims battle the Jews. The Muslims will battle them to the point where a Jew will hide behind a rock and/or tree. The rock or the tree would say, "O Muslim! O 'Abdullah (Worshipping slave of Allah)! Behind me hides a Jew, come and slay him." Except for al-Gharqad²² (it shall be a tree that remains silent) for it is a Jewish tree."

These are the two most authentic narrations regarding this issue. They make clear the inevitability of the upcoming battle. The narrations have a two-pronged effect. On one hand they portray the reality of the situation, while at the same time they declare unambiguously that the victory shall be for Muslims.

With the Praise of Allah and His Tawfiq (inspired guidance) the issue is clear and is not in need of an excessive commentary or a more thorough explanation.

And within these two texts are numerous Manhaj implications. There are two extremely significant points that I have address:

Firstly:

The first point is connected to its first part (of the narrations). He ﷺ says to his Sahabah, "You will battle..." This is a clear indication that the future will be for Islam, only by the permission of Allah and only in accordance to the Manhaj (methodology) of the pious predecessors (Sahabah).²³

Secondly:

The second point is connected to the conclusion (of the narrations). He ﷺ says, narrating the speech of the tree and rock, "O Muslim! O 'Abdullah (Worshipping slave of Allah)!" In this statement we see that the Manhaj of educational nurturing and rectification, built upon the establishment and realization of Tawheed and servitude, is the catalyst for the establishment of the Law of

²² It is a type of thorny tree, which is known to them.

²³ Look into "Dhannar Dhannar-Dhannar (al-shaikh raayiyas-sa'id)" by our brother Shaykh Salim Al-Munajjid Page 151-155. **The Clear Explanation of the Manhaj of as-Sa'id**. Translated into English by Abu Zakariya.

Allah on earth and is implementing an Islamic life modeling the Prophetic methodology²⁷.

(It is important to note that) there are numerous unfounded narrations that are *Da'if* or declared weak. They are popular and commonly circulated among all levels of society, from the elite to the commoners. As such, it is our obligation to discuss them and indicate their weaknesses.

It has been narrated by Saad, in his *Tabaqat* (422/7), and Al-Bukhari, in his *Musnad* (1374 - *Ar-Risalah*), and Ibn Abi Asim in *Al-Ahmad wal-Mufahim* (2438), and other than them, on the authority of Nufayk bin Suraym As-Sakuni that the Prophet said:

"You will indeed battle the Mushriks until the last of you fight the Dajjal at a river in Jordan you will be on the east of it and they will be to the west of it."

And the narrator said: And I know not where on the earth Jordan will be at that time.

And its chain of narration is *Da'if* (weak). Is it is Muhammad from Ahmad Al-Qasbiy and Abu Dawood has declared him *Da'if* as did Abu Ma'een and Baihaqi and others.

Our Shaykh al-'Albani, al-Imam, the knowledgeable ocean, Abd 'Abdu-Rahman Muhammad Nasirudeen Al-Albani, may Allah envelop him with His Divine Mercy, has recorded this Hadith showing its sources with detail in his wondrous book, *Sihhatul Ahadeeth Ad-Da'eefah* (The Collection of Weak Hadiths). therein he has made clear its weakness. He (rh) has said:

"I have written this because of what has increased in the inquiries about it with regards to the taking over, by the Jews, of the West bank from Jordan on the first of June of the year 1967. May Allah curse them and humiliate them and purify the country from them and from their helpers."

I then say "Ameen" in requesting his da'aa asking Allah to show him mercy. I make it abundantly clear that the reason for authoring this article is due to what the Jews have played upon our Muslim brothers in occupied Palestine. The murder, destitution and corruption have renewed in the last three months. Surely, there is no avail or release from difficulty except with help from Allah.

²⁷ Look also into *Mushtaqul Librootayyah min Hadith Khalid* - Pg. 140-152 by our brother Shaykh Salim al-Hall.

The Battle against the Jews

Ash-Shaykh Salameh bin 'Ud al-Hilali (rahimahullah) states, in pages 61 to 79 of his book, "Al-Jannat'at al-Islamiyah":

Rasool al-Allah ﷺ has informed us that the Muslims shall battle the Jews. He has said:

"The hour will not be established until the Muslims battle the Jews. The Muslims will battle them to the point where a Jew will hide behind a rock and on a tree. The rock or the tree would say, "O Muslim! O 'Abdullah (Worshipping slave of Allah)! Behind me hides a Jew come and slay him." Except for al-Gharqad (it shall be a tree that remains silent) for it is a Jewish tree."

[Agreed upon by al-Bukhari and Muslim]

This has also been alluded to, explicitly, in al-Quran al-Kareem. The one who ponders over the introductory verses of Surah al-Baqara' shall take note of wondrous observations. The verses confirm that the future battle facing al-Islam shall be with the Jews and that the victory shall be for the Muslims.

Some of the scholars of Tafseer have stated that these verses are discussing ancient events and past occurrences and extinct populations.

We find that these verses are not commented on by any authentically reported hadeeth from the Prophet ﷺ and there are no authentically reported statements from as-Salaf that can be relied upon regarding these verses.

The multitude of narrations reported by some of the scholars of Hadeeth regarding the *Ashkaseen*, people who will be unleashed upon Bani Israel, are all *Jawahir* (Jewish chronicles and Folklore) or *Mawdu'at* (fabricated stories) attributed to the Prophet ﷺ.

These outlandish narrations contain bizarre stories, unwarranted statements that cannot be accepted or that one cannot perceive to be factual. Ibn Jarir at-Tabari (rh) quoted many of these (erroneous) statements on the authority of Ibn Ishaq who mentions openly that he quoted from Ahlul Kitab, People of the Scriptures, that they had said such and such. The position that a Muslim takes regarding narrations of this nature is to neither sponsor them as truth nor deny them and dismiss them as falsehood unless they contradict the Shari'ah or logic.

Al-Hafidh Ibn Kathir (rh) had said:

"The scholars of Tabree, Sulaf and Khalaf, have differed regarding who the *Musawwar* upon them (Bani Ismael) shall be? Ibn 'Abbas and Qutadah hold that it is in reference to Juhar al-Jazri and his troops....

Sa'eed bin Jubayr holds that it is in reference to *Sa'ad* the ancient King of Idnash (Iraq) and his legions.

He and others also hold that it is in reference to *Ishkhar* the ancient King of Babylon. Ibn Abi Hatim narrates peculiar tales regarding this.

Ibn Jarir reports a long *hadith* on the authority of Hudhayfah. It is a fabricated, *Mawdu'*, *hadith* without a shadow of a doubt. No person (possessing a minuscule amount of knowledge (of *hadith* and its sciences)) is in doubt of this. What is peculiar is how he (Ibn Jarir) overlooked this fact considering his prowess and fortitude as a leader (in the sciences of *Hadith*). Our Shaykh al-Hafidh, al-'Allamah Abu Hujaj al-Muniri (r) has stated explicitly that the *hadith* is *Mawdu'* and a lie. He has even written this in the footnotes of the book.

There has been other numerous *Isnad*'s reported that I would have narrated if I did not fear the book would grow exponentially in size due to their multiplicity. From these narrations are those that have been fabricated by *Zawadiq* (apostates and unbelievers). Other narrations that (are not clear fabrications) may have some truth to them, but we are not in need of them (due to the doubt surrounding them), wal-Hamdulillah, All praise is for Allah.

That which Allah has narrated to us in His Book is not in need of elucidation from the previous (Divinely Inspired) Books and Allah and His Messenger have not remanded us to those Books. If we find in them that which is genuine or close to genuine then we may write it down and report it.

"Wa Allahu a'lam."

[End Quote from Ibn Kathir]

I therefore deter you from seeking out an accurate account of the intangible past that is only known to Allah. Surely Allah states unequivocally:

وَمِنْكُمْ مَنْ أَبَادَ الْعَذَابَ نَوْحِيهَا (إِنَّكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَذَابَ لِلْمُظْلِمِينَ)³⁸

"This is of the news of the unseen which We reveal unto you (O Muhammad (saw)), neither you nor your people knew them before this. So be patient. Surely, the (good)-end is for the *Al-Muṣṭafīn* (pious - see V:2:21)" [Had 11:49]

We affirm that knowing the truth about the past can be substantiated with proper reporting of the Divine Revelation.

Let us turn back to our analytical study of the issue at hand so as to find in it that which will be most beneficial and constructive. Surely, the one given insight and knowledge of interpretation of the Quran has been give a great measure. For surely the Quran, with proper Tafseer cannot be approached with falsehood or denial.

قَالَ تَعَالَى:

وَقَالُوا إِنَّمَا نَحْنُ بَشَرٌ مِثْلُكُمْ فَقَدْ كُذِّبَتْ فِي الْأَرْضِ مِنْ قَبْلِهِمْ فَتَمُوتُنَّ هُنَا كَبِيرًا.

Allah: The Most High has said:

"And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!

فَإِذَا جَاءَ وَعْدُ آدَمَ أَنَا بَعَثَ عَلَيْكُمْ عِبَادًا لِي أُولِي بَأْسٍ شَدِيدٍ فَتَظُنُّوا كَلِيلَ الْعَذَابِ وَأَنَّهُمْ قَوْمٌ عَاذُونَ

So, when the promise comes for the first of the two, We send against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (to be completely) fulfilled.

فَإِذَا رَدَّوْهُ إِلَى ظُهُورِهِمْ وَابْتَدَأَهُمْ بِأَمْرٍ أُولَئِكَ نَبَاكُمُ الْكَبِيرَ

Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَهُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّكُوا مَا ظَنُّوا عَذَابَ

³⁸ ص: ٢٤٤

(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise comes to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with other destruction all that falls in their hands.

﴿عسى ربكم أن يرجعكم وإذا قدم هذا وجهنا للظالمين صغراً﴾²⁹

[And We said in the Taurat (Torah): "It may be that your Lord may show mercy unto you, but if you return (to sin), We shall return (to Our Parliament). And We have made Hell a prison for the disbelievers."] (Al-Baqara 17: 4 – 8)

Firstly:

The verses establish that Bani Israel shall be the cause of two separate instances of corruption. If the two instances of corruption were to be understood as past events that have come to an end, then we look back at history and notice that they have produced numerous instances of corruption, not just two. What is prophesized here is that they shall carry out two major instances of corruption that are far greater in deviance to all the previous acts of corruption that they have performed beforehand. As such, Allah has let loose upon them those who punish them due to their corruption. They have been vilified by numerous peoples throughout the annals of time, from Babylon, Persia, to the Byzantines.

Al-Hafidh Ibn Kathir has also stated in his Tafsir:

"Allah has informed us regarding them (Bani Israel). Whenever they were tyrannical and oppressive, Allah would unleash upon them an enemy that overwhelmed them, destroyed their homes, humiliated and enslaved large groups of them. Surely, Allah is not Oppressive or Deceit to His Creation. They (Bani Israel) were the ones who resisted and put to death their prophets and scholars."

Secondly:

There is no historical evidence to indicate that Bani Israel was granted a return with victory over those who vilified them.³⁰ Yet we see that the passage states that Bani Israel was given a return over them (enemies) and given victory after

²⁹ Ibid: 17:4

³⁰ Translator: History shows that the Persians defeated the Byzantines and ruled for some time the lands of Palestine. Then the Romans won greatest victory and expelled the Persians (See Surat al-Room). Bani Israel did not defeat their enemies.

what they shall face following their first corruption. Ponder over the words of Allaah:

"Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower."

Thirdly:

If the meaning of the verses was to imply that the two major instances of corruption have come to an end, then Allaah would not have used the word *Wa, When* (the promise came for the first of the two), since that denotes a future occurrence that has yet come to pass. So how can it be understood that Allaah (swt) is narrating a past event using words that imply that they have not come to pass yet?

If the two major instances of corruption have already taken place then Allaah would have used the word *Wa, As, when* (the promise came for the first of the two), since that denotes a past occurrence that has taken place and come to an end.

As well, the word *fa-lam* – you would do mischief – indicates that the incident will take place after the revelation of the *Ayah* (verse) to Muhammad ﷺ since the Laam and Noon at the beginning and ending of the word respectively indicate that the action will be performed in the future.

Fourthly:

Allaah (swt) says, *Wa-lam* *la-y* *af* – And it was a promise (to be completely) fulfilled. This also implies that the occurrence is to be done in the future since a promise implies that the occurrence has not yet taken place. Generally speaking, a promise is the intention of carrying out a particular act or vice versa. The Promise of Allaah is a promise that is to be completely fulfilled without a doubt. Therefore, we are to construe from Allaah's statement to mankind, that they are to take heed and know that His Promise shall come to pass and shall be completely fulfilled. It is not like the promises of mankind that may remain unfulfilled since humans may promise something they are capable of and other things that they are incapable of. Allaah, the One who has spoken these words is Capable and Able and nothing escapes Him.

Fifthly:

The rulers and people who cursed and defamed Bani Israel in the past were unbelieving polytheists. How then can it be believed that Allah would describe them, (الْعَبْد) – Slaves of Ours? Surely, this description is used to denote a believing populous and not polytheists. This description is only used to depict a worshipping, believing, and sincere people. The description is used to honour them, and truly all honour is for the believers.

We find evidence of this (that this term is one of honour in the following words of Allah):

(وَعِبَادِ الرَّحْمَنِ)

"And the (worshipping) slaves of the Most Beneficent (etc...)" [Al-Furqan 25:63]

وقوله: (مُصْحَفَاتِ الَّذِي أَسْرَى بِهِمْ)

"(Glorified (and Exalted) be He (Allah) (above all that (evil) they associate with Him) Who took His slave (Muhammad SAW) for a journey by night..." [al-Israa 16:1]

وقوله: (وَقَدْ عَلِمْتُمْ فِي عَبْدِي)

"Enter you, then, among my honoured slaves," Al-Fajr 39:29

وقوله: (يَا عَبْدِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ)

Say: "O'Qaddar (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah," Az-Zumar 39:53

وقوله: (يَشْرَبُ مِنْ عَيْنٍ عَالِيَةٍ)

"A spring wherefrom the slaves of Allah will drink," Al-Insan 76:6

وقوله: (إِنَّ عَبْدِي لَيْسَ لَهُ عَلَيْهِمْ سُلْطَانٌ)

"Certainly, you shall have no authority over my slaves," Al-Hijr 15:42

Sixth

The second occurrence of corruption (by Bani Israel) shall be accompanied by the destruction of (their) enormous and towering buildings. History does not mention that Bani Israel erected towering structures throughout their past.

The previous points are an abridged discussion, mentioning analytically the realities of the meaning of the preceding verses. The correct understanding regarding this issue is that the two occurrences of corruption take place after the

revolution of Surat al-Isra. So let us now look through the annals of time post-revolution of Surat al-Isra.

Surat al-Isra or Surat Bani Israil (as others have titled it) was revealed in Mecca before the Hijrah of Rasool ul Allah. The Surah contains a concise account of the history of Bani Israil and the varying approaches and attitudes they had regarding the Divine Inspiration. It relates their opposition to the prophets sent to them and their open willingness to seek corruption throughout the lands. The Surah goes on to warn them of numerous forms of punishments and reminds them of the final days wherein they shall face bitter days foreshadowing their destruction.

The First Occurrence of Corruption:

The Jewish people have incorporated in themselves varying attributes that compel others from mankind to find no other recourse than to view them as enemies to the whole of humanity. This is due to the fact that they have perverted the true religion of Allah, claimed openly that they and no other are the masters of humanity and that they are God's Chosen People.

There is not a single nation or people who have not expelled, from their lands, the Jewish people as soon as their deviance, envy and treachery became apparent. Surely, the one who wishes to uncover the Jewish people's future with Islam and all of humanity, needs to look no further than the words of Allah:

﴿وَلَا تَلْقَوا رِجَالَهُمْ يُخْبِرُوكُمْ بِكُفْرِهِمْ ثُمَّ يَبْغُوا سَوَاءً﴾⁴¹

"And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment." [Al-A'raf 7:167]

As such, they have never resided amongst any nation, from the varying nations, except that they would reside in Ghettos and isolated quarters from others. Allah (swt) has said:

﴿وَحَرِّمْنَا عَلَيْهِمُ الدِّينَارَ وَالْدِينَارَ﴾ (لا يحل من الله وحمل من الناس) ﴿وَالَّذِينَ يَبْغُوا سَوَاءً﴾⁴²

"Indignity is put over them whenever they may be, except when under a covenant (of protection) from Allah and from man; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the *Ayah* (proof, evidences, verses, signs, revelations,

⁴¹ مائدة: 167

⁴² آل عمران: 75

etc.) of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's disobedience)." [Al-'Imran 3:112]

The chronicles concerning Bani Israel that are found in multitude in *al-Quran*, are extraordinarily precise since they were spoken by Allah. The Jews have never found protection or comfort within a nation unless they sought out a covenant of protection. Surely, nothing could alleviate their disgrace and affliction except when Allah extends to them protection or facilitates from mankind those who will shelter them.

You will notice the precision of the Words of Allah in the description of the numerous localities wherein the Jews were forced to reside in disappointment. Allah (swt) says:

وَفَعَلْنَاهُمْ فِي الْأَرْضِ

"And We have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience)." [Al-A'raf 7:167]

So we find that Allah debanded their nation, forcing them far apart from each other in disjointed and dismantled bands and tribes. Allah (swt) says:

وَفَعَلْنَاهُمْ فِي الْأَرْضِ

"And We have broken them (i.e. the Jews) up into various separate groups on the earth amongst nations."

They would reside within nations and cities yet be distinct and cut off living in their own quarters and ghettos.

The majority of the Jewish tribes remained in ignorance and humiliation after being driven out by the Byzantines. A small band of Jews entered into the Arab peninsula, choosing this region for varying reasons.

They migrated, was at first hope for safety for they feared for themselves complete annihilation if they remained under the Byzantine rule.

As well, they hoped for a brighter future. Knowing from their scriptures that there was an Arabic Prophet soon to arrive, they migrated to Arabia hoping that the Prophet would arise from amongst them. They would threaten the Arabic

⁴² *القرآن* 1998

tribes near al-Madīnah that a great prophet was soon to arrive and that he would lead them in battle against the Arabs. Allāh (swt) says:

﴿كَانُوا يَسْتَعْجِلُونَ مِنْ قَبْلِ عَلَى الَّذِينَ كَفَرُوا قَالُوا جَاءَهُمْ مَا نَرَوْا كُفَرُوا بِهِ فَهَبْ أَعْزَىٰ عَلَى الْكَافِرِينَ﴾⁴²

"And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Taurāt (Torah) and the Injīl (Gospel)), although oftentimes they had invoked Allāh (for the coming of Muḥammad) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allāh be upon the disbelievers." [Al-Baqarah 2:89]

When Rasūl al Allāh ﷺ was sent as a messenger the Jews possessed a position of state authority (in al-Madīnah). With their knowledge of the scriptures they claimed intellectual superiority. Further, they took control of the economic system with their constant involvement in worldly gain. The two points along with the fact that they placed suspicion and enmity in the hearts of the two most formidable tribes, al-Aws and al-Khazraj, catapulted them to a position of leadership and political power.

Rasūl al Allāh ﷺ migrated to al-Madīnah at a time when the Jews had depleted its goodness and instilled dissension into the ranks of its tribes, instigating and leading them to the brink of battle.

When he ﷺ arrived to al-Madīnah the enmity and jealousy of Jews was plainly apparent. Their joy became sorrow. And their strength became weakness. As while their control came to an end. It was naturally expected that the Jews would accept him ﷺ and belief in him. As Allāh (swt) says ordering his Prophet to use the People-of-the-Scriptures as a witness to his authenticity:

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا لَسْتَ مَرْسَلًا قُلْ هِيَ بَيْنُ يَدَيْهِمْ أَمْرِ يَوْمِكُمْ وَمَنْ حَسَدَ عَلِيًّا﴾⁴³

"And those who disbelieve, say: "You (O Muḥammad (swt)) are not a Messenger." Say: "Sufficient for a witness between me and you is Allāh and those two who have knowledge of the Scripture (such as 'Abdullāh bin Salīm and other Jews and Christians who embraced Islam)." [Ar-Ra'd 13:43]

⁴² 82:1,2

⁴³ 43: 8-9

Indeed it is baffling that the Jews who had previously invoked Allah to send a Prophet, now sided with those who they used to threaten with the imminent arrival of the Prophet. Even more baffling is that those who were threatened (al-Awae and al-Khazraj) were those who believed in him ﷺ. They knew that the Jews prophesied a new Prophet and they wanted to be from the first of those who heeded his call.

Truly no one knows the full extent of Allah's Power but He.

Allah (swt) has said:

"And none can know the (magnitude and power of the) armies of your Lord except He."

This incident shows us that even those who have yet to believe can be used by Allah (swt) to further the Truth and give aid and victory to the worshipping slaves of Allah.

Rasool al Allah ﷺ did not transgress against the Jews living in al-Madīnah. They, as a result of their treachery and hatred, attempted to assassinate him ﷺ and broke their covenant to him while trying to incite the surrounding tribes into battle against him ﷺ. Their audacity reached the level where they finally declared that to worship an idol is better than accepting the call to Tawheed of Muhammad ﷺ. They claimed that prostrating to an idol was preferable to prostrating to Allah. They began attacking the very essence of Islam and Muslims. They declared their aversion to Islam and betrayed the Prophet of Allah during critical times. Allah (swt) has said:

وَالَّذِينَ آمَنُوا أَتْلُوا الْقُرْآنَ وَالْحِكْمَةَ وَاتَّخَذُوا آلَ الْكَتَابِ مَثَلًا ۚ وَهُمْ عَلَىٰ آلِهِمْ يَوْمَئِذٍ عَمُونَ
هَؤُلَاءِ أُخَذُوا مِنَ الَّذِينَ آمَنُوا سَيِّئًا ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِمَا عَاهَدُوا عَلٰى أَن يَكُونُوا عَمَیْةً لِّلَّذِينَ آمَنُوا ۚ
لَمْ يَكُن لَّهُمْ فِي الْحَقِّ عَمَلٌ ۚ وَلَٰكِنْ كَانُوا فِي الْحَقِّ ظَالِمِينَ ۚ
لَهُمْ آلَ الْكِتَابِ وَآلُ الْمَدِیْنَةِ ۚ وَأُولَٰئِكَ أَثَمٌ ۚ

"Have you not seen those who were given a portion of the Scripture? They believe in Allah and the Day of Judgment and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

¹⁰⁰ ٢٤:٢١-٢٢

They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper, Or have they a share in the dominion? Then in that case they would not give mankind even a *Najwa* (speck on the back of a date-stone).

Or do they envy men (Muhammad (saw) and his followers) for what Allah has given them of His bounty? Then We had already given the family of Ibrahim (Abraham) the Book and *Al-Furqan* (Al-Samurah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom."

[Al-Nisa 4: 51- 54]

Rasool ul Allah ﷺ prepared an army and faced those who betrayed him and was victorious over them. They left the Arab Peninsula never to return. The remaining Jewish tribes at Khaybar were eventually expelled by the illustrious, rightly guided Caliph 'Umar bin Al-Khattab (ra). He purged the lands of Islam from their infestation and impurity.

Therefore, we establish that the first occurrence of corruption occurred during the lifetime of the Prophet ﷺ. The evidence of this is that Allah speaking to the Jews, has said:

﴿لَا تُلْهِكُمْ فِي الْأَرْضِ الْقُرْآنَ أَفَإِنْ مَضَىٰ وَقْتُ جُنَادِكُمْ﴾

And when it is said to them "Make not mischief on the earth," they say: "We are only peace-makers." [Al-Baqarah 2: 11]

Rasool ul Allah ﷺ was forced into action so as to teach, punish and expel them from their homes. This description is what we find in verses of Surat al-Bura. Allah (swt) has said:

﴿وَالْمُؤْمِنُونَ هُمُ الْمُتَّقُونَ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ﴾

"So, when the promise comes for the first of the two, We send against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (to be completely) fulfilled." [Al-Bura 17:3]

Allah (swt) has also said:

¹¹ ١١٤:٢٢

وَمَنْ الْقَوْمِ أَصْرَحَ الْقَوْمِ كُفْرًا مِنْ أَهْلِ الْكِتَابِ مِنْ دَرَجَتِهِمُ أَنْ يَكُونَ الْمُجْسِمِينَ⁴²

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani As-Nadhr) from their homes at the first gathering." [Al-Haak 19:2]

وَأَنْزَلَ الْقَوْمَ الْمُفْسِدِينَ مِنْ أَهْلِ الْكِتَابِ مِنْ دَرَجَتِهِمُ أَنْ يَكُونَ الْمُفْسِدِينَ⁴³

"And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives." [Al-Ahzab 33:26]

The action of Rasool ul Allah ﷺ brought an end to the covenant of protection that Allah had extended to the Jews. As such, they left the Arab peninsula in search of a formidable society that they could take shelter with.

With this detailed historical account we begin to understand the reality of the verses that we have been discussing. The historical details are always in complete agreement with the revelation since that which transpires on earth is known by The Truth (Allah swt). The verses are the statements of The Truth that cannot be contradicted or opposed. Therefore, when Allah proclaimed, "as" - So, When - it was therefore a promise that the occurrence would take place and that there would be a group of worshipping slaves of Allah who would expel Bani Isreal from their homes (to punish them for their disbelief and treachery). We now understand that the first occurrence of corruption was during

the lifetime of Rasool ul Allah ﷺ and that he and his sincere, believing companions, who were collectively labelled, "Worshipping Slaves of ours (Allah)," were those who expelled Bani Isreal (thus fulfilling the Promise of Allah).

A Return to Greediness

The era of Prophethood and the rightly guided Caliphate that followed it came to an end. The Muslim Ummah began to stray farther and farther away from Al-Quran and fell into dissension and perfumanship. This condition generated weakness and stripped the Ummah of its strength.

While the Muslim Ummah was in a state of heedlessness and indolgence the better remnants of Bani Isreal organized themselves and began to flourish and

⁴² المائدة ٢٠

⁴³ المائدة ٢١

regain strength. Eventually they brought humiliation, destitution, and restrictions and poured punishment upon the Muslims. The Zionist expansion grew with the aid of Communist manpower (European Jews) and Capitalist monetary reserves. The Jews suddenly became a formidable force and attained grandeur never before achieved by their predecessors.

The birth of the Jewish Nation was attained during a time when the Muslims were insignificant to Allah (due to their deviance), to other nations (due to their weakness) and amongst themselves (due to their dissension). The Christian western world was at a point of strength. When the western world (Britain) decided to give Palestine to the Jews as a nation, the Arab nations were treated as if their words, opinions and threats were inconsequential. The Communists, specifically Russia, viewed the Muslim world as being trivially insignificant and lacking direction. As a result, Russia did not have an aversion to the Jews occupying Palestine and expelling the Palestinian people. In so doing, the Russians gave aid to the Western world in perpetrating one of the greatest injustices committed in the history of mankind.

Why is it that we blame our enemies for the path that we ourselves have chosen? They are a collection of nations who seek what is in their favour and of benefit to themselves, in tune with their policies and aims. Surely, the blame falls squarely on the shoulders of the Muslim nation that has forgot its Rabb, so they were in turn forgotten and made insignificant.

So thereafter the Jewish Nation took root in Palestine in the midst of numerous Muslims, plentiful in number but as significant as the froth on the surface of the ocean. A person may ponder over the fact that the Muslim nation numbers in excess of one billion persons, greatly outnumbering the Jewish nation comprised of a mere few million.²⁰ We understand that the number of Jews is greater than the number of sincere, pious, firmly grounded believers. Surely, the struggle is between *al-Firqah an-Naghyyah* (the Divinely Saved people of righteousness), those people adhering to the Truth, and the adherents of falsehood regardless of their locality, ethnicity and colour or language.

Furthermore, their (Bani Israil) description being numerous is speaking of the platoons of troops who will set out in battle against the believers. It is well known that the Jews have eclipsed the Muslims in terms of strength, training, weaponry,

²⁰ Sincerely, pondering the fact that the Muslims are more numerous contradicts Allah's statement: "Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower." (Al-Israa 17:8) But the shaykh explains further.

and military readiness. All of this authenticates the words of Allaah, "...and (We) made you more numerous in manpower." [Al-Hum 17:6]

The return to *grace* is an educational and development process for all the Muslims who have forgotten the *Muraja* of Allaah and have been enticed by the worldly life. In seeking the worldly life, at the expense of the hereafter and belief in Allaah, they were brought down with humiliation upon their faces. When Allaah (swt) seeks to cultivate with punishment a people who have strayed from the true *Muraja* after having recognized it as believers, He unleashes upon them a nation who oppresses them with impunity.

Yet we recognize that this return to *grace* shall be short lived, by the leave of Allaah. In the verses we find the word, *F* - then - being used to indicate that after the first occurrence of corruption the second corruption shall follow. We know that the second corruption did not occur for hundreds of years. So, in the scheme of time it was a long period of time. But when Allaah speaks about the destruction of Bani Israel after the second occurrence of corruption He (swt) uses the letter, "ف" - *F* - to imply that soon afterwards (after their return to *grace*, their destruction shall come about). The *F* indicates that it is a short, deflated period of time wherein they shall gather in the Holy Land and assemble uniformly so as to meet their demise together at the hands of the soldiers of Allaah from the 'Ibad ul-Rahmaan. These pious slaves of Allaah shall be those who have realized in themselves and societies servitude to Allaah alone. On that day the Believers shall rejoice with joy in the victory of Allaah.

The Second Occurrence of Corruption:

The Jewish nation became a state in United Mesopotamia and immediately, corruption filled the landscape. Women, elderly men, children were slaughtered. The land from whence Rasool ul Allaah ﷺ extended was not abode. Numerous copies of the Quran were ripped apart in an orgy of destruction, corruption, deviance, and murder. The blood, property and honour of the resident Muslims were no longer sacred. All peace treaties and covenants were dishonoured.

Therefore, we establish that the second era of corruption has begun and remains ongoing. It is now, wa Allaahu A'lam, at its pinnacle since there comes to remain an avenue of corruption that has not been tread by the Jews.

Is there greater deviance than setting the Masjid wherein Allaah is worshiped ablaze?

Is there greater deviance than tearing pages from the Quran and stepping on it?

Is there greater desecration than to break the bones of, and murder, women, elderly men and children?

Is there greater desecration than to openly declare war against Islam and those who call to it?

Surely, these are all indicators of the greatest types of corruption.

All of the different initiatives that have been put forth to solve the Palestinian Muslim Arab-Jewish conflict have all failed miserably since this matter is with Allah (swt) and not by the directives of the UN or other councils.

Before us today we find an unending stream of evidence proving that the Palestinian issue is seen as a worthless issue that is being traded around and passed from one side to the other without seeking to bring about a just solution that is appealing to all. The Zionist strategy will not stop extending its malicious hand, gesturing peace, while simultaneously plotting extermination of those it is courting. This has always been the attitude of the Jews, past and present. Therefore Muslims, especially those of Palestine, should wake up from their deep extended slumber and regain the adherence to the Truth that they once possessed. Here are a few historical facts that depict the strategy being employed against us. The question is, who shall take the necessary precautions and understand the reality of the issue?

The Zionists have consistently attempted to bribe rulers and leaders with riches and enormous amounts of wealth to oppose them so as to fulfill their Talmudic aims of building a nation in what they claim to be their Promised Land and exterminating all other peoples within its boundaries. But we know that the truly protected are those whom Allah has vowed to Protect. The Zionists began their devilish occupation by convening a conference wherein they decided to try and purchase a piece of the Holy Land so that the Muslim Palestinian population would not rise up in fury. They approached Sultan Abdul-Hamid with an enormous amount of money, knowing that the Muslim lords along with him personally were in financial turmoil, on the condition that he allow the Jewish population permission to migrate to Palestine. He had refused their request.

During 1841 C.E., they tried to bribe King Abdul-Aziz. They sent Hoskins, a senior American Foreign Ministry envoy, with the mission of convincing King Abdul-Aziz to forgo and turn a blind eye to the Palestinian issue and gain 10's of millions of gold sterling British pounds. When King Abdul-Aziz learned of

this offer he refused to discuss anything regarding the Palestinian issue with him. Hoskins returned home unsuccessful in completing his mission.¹¹

Jewish leaders and their supporters have not relented in seeking to achieve their aim (of complete annexation of Palestine and the expulsion of the Muslim Palestinian population from it). They have worked towards their goal ever since the Balfour Declaration was proclaimed by the United Kingdom. Using all the means and means at their disposal, they have attempted to realize their hideous objective. Their promise of peace, safety, equality and protection was heard before and is known by us (to be an empty promise to deceive us).

In analyzing the verses of Surat al-Bura we uncover an amazing fact. Allah (swt) did not mention in the verse directly that the worshipping slaves of Allah shall enter al-Masjid Al-Aqsa after the first occurrence of corruption while defeating the Jews since the Jews were not in possession of the Masjid. But then Allah (swt) mentions that after the second occurrence of corruption his worshipping slaves shall enter the Masjid during the process of destroying the Jews. Why is this significant?

These verses speak generally about the disgraceful humiliation of Bani Israel and that the sincere believers shall visit Bani Israel, bringing to them humiliation and disgrace. The first occurrence of corruption was al-Masjid al-Aqsa being freed from the entrance and rule of the Byzantines, not Bani Israel. During the second occurrence the Jews shall have entered al-Masjid al-Aqsa, and therefore stripping them of it shall be the epitome of their disgrace. As such Allah explicitly states:

وَلْيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوا أَوَّلَ مَرَّةٍ

Then, when the second promise comes to pass, (We permitted your enemies) to make your faces scornful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that falls in their hands.

These verses portend the victory of the sincere Muslims who shall have the attribute of al-Faqah al-Najjyah. The verses foretell the destruction and humiliation of the Jews at the hands of these sincere Muslims and that the Muslims shall enter al-Masjid Al-Aqsa, returning it to the Ummah. The verses also implicitly indicate that the Jews shall be in possession of Baitul Maqdis. Today we find that their leaders declare Baitul Maqdis (Jerusalem) as the eternal capital of the Jewish Nation (including al-Masjid Al-Aqsa).

¹¹ Taken from, "Told and Bored: The Waterbury diaries." Waterman was the first Prime Minister of the Jewish Nation in occupied Palestine.

The Finality

The verses continue on describing the situation:

(و لنبروا ما خلقوا محبراً)

"... and to destroy with utter destruction all that falls in their hands."

The 'Bund of Allah shall destroy, annihilate and wipeout, all the fortifications and infrastructure of the Zionist aggressors. Palestine has always been a land of few towering buildings, that is until the Zionists occupied the lands. They began raising sky-scrapers and erecting houses throughout the land of Palestine, (these are what will be destroyed by 'Bund-of-Allah).

Steering from this detailed analytical explanation we declare to humanity that the unlawful settlements being erected in the occupied lands of Palestine shall not cease so long as the Jews remain in the vicinity, regardless of the promises of their leaders to stop expanding the illegal settlements. Their empty promises are nothing more than lies and deceit. The news reports affirm to us that the promises being spoken are contradictory to the reality of the situation. The settlements are exponentially growing and expanding.⁵²

We simply say: "Build Zionists. Raise building after building and rise in Grandeur. By the Will of Allah, your demise shall be in those same dwellings, by the leave of Allah. Insha-Allah, soon they shall be toppled upon you for Allah does not recant His Oath and Promise.

(و كان وعده الله مقرباً)

"And it was a promise (to be completely) fulfilled." [Al-Isaa 17:5]

Al-Masjid al-Aqsa was mentioned explicitly in the second occurrence but not in the first because the retaking of the Masjid by the Muslims, the 'Bund of Allah, the second time shall be a permanent one, while the first retaking was only temporary. This is what we observe today. The first retaking came to an end when the Jews illegally annexed al-Quds and Palestine (along with parts of Egypt, Syria, Jordan and Lebanon) during the Six-day war of 1967.

It is our duty and obligation to free our illegally seized lands and take revenge for the oppression that we have faced while expressing our justified anger. We shall enter al-Masjid al-Aqsa, Insha-Allah, as did our Salaf as-Salih after the first

⁵² These words were written more than 15 years ago. We still find that the situation has not changed and that the illegal colonization of Palestine has intensified.

occurrence of corruption. Surely the Order of Allah and His Promise and the Prophecy of Rasool al-Ahmad ﷺ to us shall be fulfilled. Allah (swt) has said:

﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْوَئُوا وُجُوهَكُمْ وَ يَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ﴾

"Then, when the second promise comes to pass, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that falls in their hands." [Al-Imra 17:7]

On that day, those of true faith shall be joyous at the victory granted to them by Allah.

Lessons to be derived from the Verses of Surah al-Imra (4-8):

1. The battle in and for Palestine, which shall bring about the second retaking of al-Masjid al-Aqsa, shall be a battle of Islamic principles. We have already established this. Therefore, let anyone seeking the solution to the Palestinian issue know that the only permanent solution is Islam. There shall be no victory without Islam. Our enemies, the Jews, fight with their convictions, seeking to implement their Talmud and Torah. We shall only overpower them and defeat them with our unswerving faith and adherence to Tawheed, as we are ordered in al-Kitab wa-Sunnah. It is known that for every action, there is an equal and opposite reaction. Allah points to this in the verses that immediately follow. Allah (swt) says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلْأَمْرِ الْحَقِّ﴾

"Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messengers, Muhammad (saw)-etc.), who work deeds of righteousness, that they shall have a great reward (Paradise)." [Al-Imra 17:9]

2. The Palestinian issue shall not be resolved permanently through peace²² because that is what Allah has decided. Therefore, those who are

²² As for the peace initiatives and treaties struck between the Jewish nation and the surrounding Arab countries, then they are nothing more than wishful dreams that have no merit or worth. With indoctrination then Jews have succeeded in convincing these nations that it has a legitimate claim. This runs counter to the aims and beliefs of the Muslims while fulfilling the dreams and aspirations of the Jews in many ways.

1. An official governmental recognition of the Jewish state.

gambling with this Holy Land in their bartering and auctioning should turn in repentance before they find themselves in the depth of punishment wherein mercy shall not reach them.

3. The Jewish migrations and regrouping in the Holy Land shall not cease.¹⁴ The Jews seek to return to the Land that is flowing with milk and honey. It shall also be the land wherein they shall meet their demise. There has been a continuous influx of Jews migrating to Palestine from the Four Corners of the earth. Their congregation is a fulfilment of the Promise of Allah.
4. The Muslims are not to be deceived by the proclamations of the Western Military Superpowers that they are only aiding the Jewish nation with advanced weaponry so as to strike a balance of power in the region (since the Jews are out-numbered). The Jews therefore, possess an

2. An end to the Economic embargo levied by the Arab Nations against the Jews State.
3. Sharing of water supplies.
4. Access to Petroleum and Natural Gas from the Arab Nations.
5. Facilitating enticing conditions to attract more Jews to migrate to Palestine.

The Indocination that will adversely affect the Islamic Ideology:

1. Exploiting and Manipulating the Religion.
2. Rewriting the educational curriculum so as to incorporate favourable views of the Jews. This will adversely mold the cultural and ideological mentality of the Muslim populace.
3. The Jews shall have more ease at infiltrating and spying on the Muslim nations. The breeding of dissension and spreading suspicion and animosity shall be another hallmark.
4. Stripping the Muslim Palestinian population of their rights. Eliminating the right of return of Palestinian refugees so as to permanently strip them of their homeland.
5. Limiting the Muslim military presence around their (illegal) boundaries. The Peace pacts limit the Arab Nations but leaves the Jews possessing nuclear, biological and chemical weaponry unaddressed.
6. Guaranteeing the Jewish public peace by compelling the Arab Nations to act as its protectors.
7. Disremembering the Arab unity by bargaining with each nation separately.
8. Spreading sexual immorality and decadence. Afflicting the population with harmful chemicals that limit their ability to procreate. Acting as a staging point for drugs to be smuggled into Arab Nations. Allowing individuals with AIDS to infect others.
9. Expanding exponentially the amount of Jews migrating to Palestine while closing in on Muslim cities and laying siege to them.

¹⁴ There have been two major instances of mass migration of Jews to Palestine since the authoring of this book.

1. Thousands of Ethiopian Jews were flown over.
2. Thousands of Russian Jews migrated after the collapse of the USSR.

exhaustive arsenal of advanced weaponry that is not equalled by the Muslims. And this is precisely what was stated by Allah when He said:

"... and made you more numerous in manpower." [Al-Israa 17:6]

5. The Jews shall never have peace of mind, or feel secure, or arrive at the level of safety that they seek. This is a dream that shall remain unfulfilled because they do not seek to extend the same to others. All attempts at seeking to facilitate this unattainable peace shall end in failure. They shall continuously be under siege as has been ordained by Allah. As He (swt) has said:

و إِذْ لَقَّيْنَاكَ رَبُّكَ بِعَبْدِكَ الْكَافِرِ (يوسف: ٢٣)

"And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment." [Al-A'raaf 7:167]

The Quran addresses the most pertinent issue in our times, the Muslim Palestinian issue.

This issue is one that touches upon humanities liberty and freedom. The Power and Will of Allah has no boundaries and is not constricted or distant. It is incomprehensible that Allah's Will and Power is insufficient to change the oppression that is found in our times. This is what the Quran touches. The Quran forecasts a bright and luminous Islamic future that fills the world with brilliance. The Quran dispels from the national mind the socioeconomic political discussions that are broadcast day and night seeking to weaken our resolve.

The Quran approaches the Muslim from various angles and with different methods. Of the most powerful methods employed by the Quran is its ability to describe to us matters in intricate historical details; that contain wondrous parables and lessons. Inspiring in us upright morals that repudiate humanities improper perceptions of the past and brighten the outlook of the future even when the present seems dark and foreboding.

The Future

Righteous Khilafah upon the Methodology of the Prophet:

We have established that the recapture of al-Masjid al-Aqsa a second time shall, without a doubt, take place as is explicitly and unambiguously stated in the Quran.

²³ سورة يوسف: ٢٣

There is also no doubting the fact that the victories of Islam and these conquests shall envelope the whole of the globe. The prerequisite that facilitates these victories is the return of the rightly guided *Khalifah* to the Islamic Ummah. The governing, assessing of what is acceptable and unacceptable, shall be by the Book of Allah and the authentic Sunnah of His Messenger.

Rasool ul Allah ﷺ has given us glad-tidings with this in the authentic Hadeeth wherein he states unequivocally:

“Prophecy shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then, a *Khalifah* upon the methodology of Prophecy shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then there shall be kingdoms that are inherited and it shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then there shall be kingdoms of impose obligation (oppression) and it shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then there shall be (a return to) the *Khalifah* upon the methodology of Prophecy. He then remained silent.”⁶²

Economic Prosperity:

There are numerous prophecies that indicate that the Muslims shall regain their strength and shall cultivate their lands. In so doing, they shall facilitate for themselves the sustenance that shall help them achieve their aims and goals. The prophecies show us that we shall have a return of prosperity, ample sustainability and economic ease. Rasool ul Allah ﷺ has said:

“The Hour (Day of Judgment) shall not materialize until the land of the Arabs shall return to being (full of) vegetation and rivers.”⁶³

The Emergence of al-Mahdi and Social Justice:

The Hadeeth prophesizing the emergence of the Mahdi are *Mutawattir*.⁶⁴ The Hadeeth inform us that a Muslim, rectifier of humanity’s sinful ways, shall

⁶² Hasan - Reported by Ahmad, Abu Dawood al-Tayalisi and numerous others.

⁶³ Sahih - Reported by Muslim

⁶⁴ *Mutawattir* - That which is narrated by such a large number of people in each successive generational level of reporters, that it is impossible that they have invented a lie. Therefore the Hadeeth that reaches this level is irrefutable. The *ahadeeth* of the

emerge near the end of time to govern with the Quran and the Sunnah. He shall fill the earth with justice after it has become full of oppression. He shall be given the Bay'ah, pledge of allegiance, without seeking it and shall govern for 7 or 8 years (Hajj cycles). Wealth shall become abundant during his time. His name shall be Muhammad bin 'Abdullah and he shall be from the direct descendants of Rasool ul Allah ﷺ through the lineage of Fatima the daughter of the Prophet ﷺ. He shall be a just, pious and merciful Imam and governor.

Here are but a few of the plethora of authentic hadeeth regarding the Mahdi:

1. "The Mahdi shall emerge at the last days of my Ummah. Allah shall accoutre him with rain and the earth shall flourish with vegetation. He shall give wealth in abundance. Livestock shall proliferate in abundance and the Ummah shall increase in size (and stature). He shall live for seven or eight years or Hajj (cycles)."⁶⁰
2. "The Dunya shall not depart or come to an end until a man from my family shall govern (it). His name shall be the same as my name."⁶¹
3. "He (the Mahdi) shall be a Khalifa from the Khalafah during the last days. Wealth shall be in abundance with him and he shall not (need) to court it."⁶²

Therefore my brother in Islam, know that the rightly guided Khilafah, that is upon the Mantle of Prophethood, shall return before the emergence of al-Mahdi not as some people mistakenly assume. Some (self-proclaimed) Islamic groups state the opposite, with the erroneous believe that al-Khilafah shall return with the emergence of the Mahdi. So they await his emergence in anticipation. There is nothing to substantiate such a claim.

It is sufficient to note as we have established that the Muslims shall reclaim al-Masjid al-Aqsa before the emergence of al-Mahdi and we have shown that its reclamation shall only take place after a righteous Khilafah is established. Therefore, the Khilafah precedes the Mahdi for it is the only path that shall

Mahdi have been deemed *Mutawassit* by Ibn Hajj, as-Suyooti, as-Sakhawee, As-Safareeni, al-Fataani and numerous other scholars of Hadeeth.

⁶⁰ Reported by al-Hakim - declaring it *Saheeh*. Adh-Dhahabi concurred and it is as they state.

⁶¹ *Saheeh* - Reported by Ahmed, Abu Dawood and al-Tirmidhi.

⁶² *Saheeh* - Reported by Muslim

facilitate the honour of Islam and the way by which al-Masjid al-Aqsa shall be reclaimed.

We also see that the Prophet ﷺ explicitly stated:

"He (the Mahdī) shall be a Khalīfah from the Khalīfah during the last days."

Accordingly, this is an indication by him ﷺ that the Mahdī is a Khalīfah from amongst the rightly guided Khalīfah who shall govern with the Quran and Sunnah upon the Manhaj of Prophethood during the last days.

Notwithstanding the fact that, the Mahdī represents the pinnacle of righteous religious correction and rectification during the end of time, we logically surmise that this rectification is an on going process that is begun by others prior to his arrival.

Wa Allahu a'lam!

All this indicates that the previous discourses and narrations affirm that the future is for Islam. A future that is bright and full of promise.⁶²

⁶² Taken from, "al-Jama'at al-Islamiyah fi daw' al-Khalaf wa-Sunnah al-Fahm Salaf al-Ummah." By Shaykh Salim bin 'Ud al-Hali (Page 61-70)

Jews and Islam
The Virtue of Al Jihad in the way of Allaah
By ash-Shaykh al-'Alaamah 'Abdul-'Azeez bin Baaz⁽¹⁾

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ وَآلِهِ وَصَحْبِهِ أجمعين

To proceed:

When the Arabic Broadcasts and other channels of media transmitted the news of the transportation of the Jews upon Egypt, during the last part of Safar in the year 1387 H (corresponding to the fifth of June in the year 1967 C.E.), I wrote an article clarifying the position of the Jews towards Islam, the Prophet of Islam and their repeated transgressions and numerous plots.

I had also mentioned some of the narrations that have been reported in the texts about the virtue of Al-Jihad, calling others to it and the obligation of preparing for it against the enemies of Allaah.

However, the war was short-lived, ending a few days after its commencement with the Jews gaining victory and the Arabs suffering defeat. This loss was for many reasons. The greatest of which was that during that period the Arabs were dispirited, lacking steadfastness, upon the Deem of Allaah and in facing His enemies.

So, today I see it fit to repeat the propagation of that article in hopes that Allaah (swt) will benefit whom He wills from His slaves with it.

I ask Allaah (swt) to bless us with it, and to rectify the circumstances of the Muslims and that of their leaders. I ask Allaah to gather them upon true guidance, whilst humiliating the Jews and the remainder of the enemies of Al-Islam. I ask Allaah to cause within them disarray and grant the Muslims victory over them. Indeed He is the Owner of that, the One possessing all power.

Islamic Battle:

All praise is for Allaah, Lord of the worlds and all that exists. (I ask Him to send) blessing and salutations upon His worshipping slave and Messenger, Muhammad ﷺ, upon his family, his companions and his followers in righteousness until the Day of Judgement.

O you Muslims in every region!

⁽¹⁾ Al-Azhar

O you Arabs, wherever you may be!
O you commanders and leaders!

Indeed, the current battle between the Arabs and the Jews is not only an Arab battle. But rather, it is an Islamic Arabian Battle. It is a battle between Al-Kuffr and Al-Iman. It is a battle between the Truth and falsehood, between the Muslims and the Jews.

The transgression of the Jews upon the Muslims in their land and in the very center of their abode is a widely known affair. So it is incumbent upon the Muslims, wherever they may be, to help their brothers who are being oppressed. It is binding upon the Muslims to stand amongst their ranks and help them in the request of return of their rights from those who have oppressed them. We are to exert as much pressure as we possess, employing our physical persons, influence, power and money. Each is to do according to his capacity, so as to be from those who answer the Call of Allah (swt):

﴿إِنْ اسْتَعَاذَ بَعْضُهُمْ لِبَعْضٍ مِنْ الشَّيْطَانِ فَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

"But if they seek your help in religion it is your duty to help them except against a people with whom you have a treaty of mutual alliance." [Al-Anfal 8:72]

And Allah (swt) has said:

﴿فَاعْلَمُوا أَنَّهُ لَا يُقِيمُونَ بَيْتَهُ وَلَا يَتْلُونَ الْكِتَابَ وَلَا يَفْقَهُونَ مَا نَزَّلَ اللَّهُ وَرَسُولُهُ لَا يَدْعُونَ إِلَيْنَ إِنْ ظَلَمُوا إِلَّا أَنْ يَقُولُوا سُبْحَانَ اللَّهِ عَسَىٰ أَنْ يَفْقَهُوْا إِلَيْنَا الْمَوْتَ﴾

"Fight against those who believe not in Allah nor in the last Day, nor forbid that which has been forbidden by Allah and His messengers, and those who acknowledge not the religion of the Truth among the people of the scripture until they pay the *Jizyah*¹² with willing submission and feel themselves subdued." [Al-Taubah 9:29]

And so the stance of the Jews against Al-Islam, and against the Prophet of Al-Islam is widely known. History has recorded it and the narrators of the reports have transmitted it to us (authentically). Sufficient is the greatest and most Truthful Book as it testifies to their attitude. Indeed, the Book of Allah, which falsehood cannot approach from before it or behind it, sent down by the All-Wise, worthy of all praise, discusses their attitude at length.

¹² A tax paid to the Muslims for the protection of the non-Muslims under them.

Allaah (swt) has said:

(المجادل آية الماني عداوة الذين آمنوا اليهود والذين لم يؤمنوا)

"You will indeed find the strongest amongst men in enmity to the believers are the Jews and those who have made oaths," [Al-Majidh 3:82]

Allaah (swt) has unequivocally stated in this noble ayah that the Jews and the polytheists are the most severe to the believers in enmity.

As well Allaah (swt) states:

وإنا جاعلهم كذاب من عند الله مبدل يا معهم وكانوا من قبل يستمعون على الذين كفروا
فلما جاءهم ما عرفوا كفروا به فلما أتت على الكافرين يسبوا انصروا به أنفسهم أن يكفروا بما
أمر الله به أن يؤمنوا من قبل الله من قبله على من يلهاء من عباده فأنصروا بهضب على غضب
وللكافرين عذاب مهين

"And when there came to them (The Jews) a book from Allaah confirming what is with them, although aforetime they had invoked Allaah (i.e. for the coming of Muhammad) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized (i.e. the prophesy of Muhammad) they disbelieved in it. So let the curse of Allaah be on the disbelievers. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allaah has revealed, grudging that Allaah should reveal of His grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers there is a disgracing torment." [Al-Baqarah 2:89-92]

The people of Tafseer and interpretation have said, concerning the explanation of these two noble verses that:

"The Jews were invoking Allaah for victory over the Arab disbelievers. They (i.e. The Jews) used to boast to the Arabs, 'Indeed the time has reached for a prophet to be sent and we will fight you with him.'"

When Allaah sent His Prophet - Muhammad ﷺ - they denounce him ﷺ and disbelieved in him, denying his attributes after having become evident to them. They did their utmost to warn against and combat his call. They conspired against him so as to put an end to his Da'wah. Their jealous show of animosity and denial of the truth they knew and had recognized was beyond boundaries.

They did not cease in their unsolicited fighting and plotting against Islam and its adherents. Though, with all of their hatred and resentment, Allaah quashed their plots and crushed their feeble attempts. Yet, they would continuously aid every enemy against the Muslims, in open and in secret.

Are they not those who said to the polytheists, "You are better than Muhammad and his Companions!" Was it not the Jews who conspired with the Kafir of Quraysh and their compatriots to fight against the Prophet of Allaah ﷺ and the Muslims on the Day of Uhud? Was it not the Jews who aspired towards the killing of the Prophet ﷺ? But Allaah had made it known to him ﷺ, saving him from their plots. And was it not the Jews who gave support to the Kafir on the day of Al-Ahzab, and in so doing broke their treaty with the Muslims?

Allaah humiliated them and their hosts, giving His Messenger ﷺ and the Muslims power over them and bringing about the death of the Jewish combatants and enslaving their women and children as captives and garnishing their homes as booty due to their treachery and their betrayal of the treaty. That was their demise for being a party to the people of disbelief against the party of truth and guidance.

The Obligation of Heading out towards the Fight in the way of Allaah

O Muslims, Arabs and non-Arabs! Come to the battle against the enemies of Allaah, the Jews. Strive in the Way of Allaah with your monies and persons. This is truly better for you if you but knew. Hasten towards the Jannah that has the width of the heavens and the earth, prepared for the Muttaqin (people of piety and righteousness), the Mujahideen and the Sabireen (those who possess patience in the face of adversity and oppression).

Make your intention sincere for Allaah and be from the possessors of patience. Be consciously fearful of Allaah and you shall in turn be granted success. You shall be granted a clearly successful victory or the august status of martyrdom in the way of the Truth and the destruction of falsehood. Be ever mindful of what your Rabb has revealed to you in His luminous book regarding the virtues of the Mujahideen and the Promise of elevated stations and everlasting enjoyment.

Allaah (swt) says:

قَالَ اللَّهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدْرَأَكُمْ عَلَى الْهَرَّةِ تَجِبْكُمْ مِنْ عَذَابِ اللَّهِ. تَزْمُونَ بَدَلَهُ
وَرَسُولَهُ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَالنَّفْسِ كُلِّ خَيْرٍ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ. يَهْدِي لَكُمْ

تأويلكم ويذهبكم جهات تجري من تحتها الأنهار ومساكن طيبة في جنات عدن ذلك الفوز العظيم. وأخرى تجريها نصر من الله وفتح قريب . وبشر المؤمنين.

"O You who believe! Shall I guide you to a commerce that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad (saw)), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and a pleasant dwelling in Gardens of 'Adn - Eternally ['Adn (Eden) Paradise], that is indeed the great success. And also (He will give you) another (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad (saw)) to the believers." [Al-Saff 61:10-13]

He (saw) also says:

«اتقوا عذاباً عظيماً وأجهدوا بأموالكم وأنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون».

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but know." [Al-Tauba 9: 41]

وقال تعالى :-

«أجعلهم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله لا يسعون عند الله والله لا يهدي القوم الظالين. الذين آمنوا وهاجروا وجاهدوا في سبيل الله بأموالهم وأنفسهم أعظم درجة عند الله وأولئك هم الفاترون. وبشرهم أنهم برهة من ورضوان وجنات لهم فيها نعيم مقيم. قال الذين فيها أيها إن الله عبده أمر عظيم».

And He (saw) has said:

"Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-ul-Haram (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Zalimun (polytheists and wrong-doers). Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of a

blancy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward." [Al-Tauba 9: 19-22]

Answering the Call of Jihad

O Mujahideen!

Allah has expressed in the preceding verses the virtue and immeasurable reward set in store for the believers who head out to Jihad – victory in the Dunya or an everlasting bliss and heavenly status in the hereafter.

In the second ayah quoted above, we see that Allah (swt) obligates all those of faith to al-Jihad saying, "March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew."

[Al-Tauba 9: 41]

The objective of answering this call is to be of those who raise high the Word of Allah (Testimony of Faith), protect the Muslim Ummah and put an end to tyranny and transgression. Jihad, when done for this purpose, earns Muslims respect, honour and benefits them with an abundance of blessings. It ensures security for all, while preserving the Word of Truth (Tawheed), the Deen and its adherents from those who oppose Islam.

In the Noble Quran we find numerous passages discussing Jihad from varying perspectives. Some of these noble verses discuss the virtue of Jihad, while others incite the believers to answer the call. Furthermore, there are verses affirming the Divine Promise of Allah to the believers that their enemies shall be destroyed.

All of the verses fill the heart of the believer with energetic inspiration and strength. They build in the believer courage, and the honest desire of joining in the ranks of Jihad, and a sense of unwavering faith in the Promise of Allah - the receiving of one of the two good things. The only two outcomes are Victory and beautiful spoils of war or martyrdom in the Path of Truth.

As Allah (swt) says:

﴿قُلْ هَلْ نُرَبِّوْا بِهِ﴾ [أَمْ نَحْمِلُ بِهِ الْحَمْلَ] ﴿لَوْ لَا إِحْسَانُ الْخَيْرِ وَلَوْ نَرِىْهِمْ بَكْمُ أَنْ يَهْتَكِرُوا﴾ ﴿فَلَا يَعْزُبُ عَنْهُمْ مِنْ حَمْدِ﴾
﴿بِأَمْرِهِ﴾ ﴿فَرَبِّهِمْ﴾ ﴿لَا يَمْنَعُكُمْ مِنَ الْفَرَبِّهِمْ﴾

"Say: 'Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you other that Allah will afflict you

their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.” [Al- Insan 3: 118]

Up to where He has said:

﴿إِن تَصْبِرُوا وَلَإِنَّ أَصْحَابَكُم مِّنْهُ يَكْفُرُونَ بِهِ ۚ وَإِن تَبْتَغُوا لَهُم مَّا يَكْتُمُونَ لَهُم مِّن شَيْءٍ يَكُونُوا لَهُم عَصَا ۖ فَيَتَوَلَّوْا الْخُبْرَةَ وَهُمْ فِي مَا كَانُوا عَلَيْهِ يَكْذِبُونَ ۗ إِنَّ لَهُ بِمَا عَمَلُونَ قَدِيرًا ۚ﴾

“If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqin (the pious, see V.2: 2), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.”

[Al-Insan 3: 120]

We find a clear declaration from Allah (swt) promising His worshippers certain victory over their enemies and security from their treacherous plots, no numerous as they may be.

Surely Allah is Mightier than all those who oppose Him, more Aware and Knowledgeable of the finality of all matters. His Power and Might transcend all things, encompassing all events.

It is important to note that the aid of Allah is conditional. The Promise He extends to the believers is fulfilled only when they have faith in Him, give victory to His Deen, and remain upright with patience and steadfastness. He who establishes these conditions shall receive the Promise of Allah. He who does not fulfil the conditions is to blame only himself. As Allah (swt) says:

﴿وَعَدَ اللَّهُ لَا يَكْفُرُ اللَّهُ دِينًا﴾

“... (This is) the Promise of Allah: and Allah does not fail in (His) Promise.”

[Al-Zumar 23: 20]

O Mujahid, O Believer! Contemplate and ponder over Allah's words, when He says:

﴿إِن تَصْبِرُوا وَلَإِنَّ أَصْحَابَكُم مِّنْهُ يَكْفُرُونَ بِهِ ۚ وَإِن تَبْتَغُوا لَهُم مَّا يَكْتُمُونَ لَهُم مِّن شَيْءٍ يَكُونُوا لَهُم عَصَا ۖ فَيَتَوَلَّوْا الْخُبْرَةَ وَهُمْ فِي مَا كَانُوا عَلَيْهِ يَكْذِبُونَ ۗ إِنَّ لَهُ بِمَا عَمَلُونَ قَدِيرًا ۚ﴾

“And if you remain patient and have Taqwa (piety, consciousness) not the least harm will their cunning do to you” [Al-Insan 3: 120]

Surely, this is a profound promise from Allah, the Mighty and Majestic King.

Striving against the enemy must incorporate patience and piety. With your Jihad you seek to magnify Allah, showing your devout sincerity and complete obedience to Him and His Messenger ﷺ. This is the true reality of Tawpa that Allah has obligated upon His Messenger ﷺ. Allah (swt) singles out patience and sets it apart from general piety to show its importance and the dire need for it. For He (swt) says:

وَالصَّابِرُونَ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"And be patient, surely Allah is with the patient" [Al-Anfal 8: 46]

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe, endure and be more patient and guard your territory and have Tawpa of Allah so that you may be successful" [Al-Furqan 3: 200]

It has also been authentically reported that the Messenger of Allah ﷺ has said:

"Whoever seeks to possess patience, Allah will grant him patience. And no one has been given a gift better, and more expansive a thing, than patience (that afflicts all avenues in life)."

The Virtues of the Mujahideen with Allah

Fear Allah-O Muslims! Fear Allah whenever you may be and (especially) when you are in the battle arena. Be patient and steadfast while struggling against your Nafi (incarnate desires). Be obedient to Allah and resist your Nafi from that which He has made unlawful, while pursuing to topple your enemies amidst the fight. Be obedient to Allah and struggle against your Nafi and accept the hardships that you are sure to encounter. Be courageous during the battle when its terror is displayed in full and all that can be heard is the roar of the war plans and the thunder of the cannons.

Constantly recall your pious predecessors from the Prophets and Messengers and the Salawat of Rasool ul Allah ﷺ and all the sincere Mujahideen who followed them upon righteousness. Surely, in them you have been given a beautiful example and a perfect model to model yourself by. In their struggles and hardships are great lessons, and an admonition to you. Surely, they possessed the highest levels of patience for prolonged periods of time during

their Jihad. Accordingly, Allaah opened for them nations, guiding a multitude of people to Al-Islam. Allaah granted them dominion upon the earth and bestowed upon them children, leadership and Divine protection resultant from their unwavering Imaan, sincerity and patience.

They were honoured and elevated, graced with Divine aid for they preferred Allaah and the abode of the hereafter over the Dunya and its fleeting glitters and transitory pleasures.

To this effect, Allaah has said in His Noble Book,

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ لِيُقَاتِلَ اللَّهُ أَتْلَقُونَ وَيُقَاتِلُونَ
وَعَدًا عَلَيْهِ حَقًّا فِي الْقُرْآنِ وَالْإِنجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِمَا كُنْتُمْ تَعْمَلُونَ
يَوْمَ يَكْفِيهِمْ فِي ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Verily, Allaah has purchased of the believers their lives and their properties, for the price that theirs shall be the Paradise. They fight in Allaah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to his covenant than Allaah? Then rejoice in the bargain, which you have concluded. That is the supreme success." [Al-Tauba 9: 111]

And He has said:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

"And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.)."

[As-Sajdah 32: 24]

Accordingly, we see that Rasool ul Allaah ﷺ has said:

"One day of military expedition in the way of Allaah is more superior than the (whole of the) Dunya and what is upon it. And the place taken up by the whip of one of you in the Jannah (is occupying a place that) is better than the Dunya and what is upon it. And an evening or morning wherein a servant goes out in the way of Allaah is better than the Dunya and what is upon it."

Further, it has been authentically established that Rasool ul Allah ﷺ was once asked about which action is to be deemed the best of all deeds? He replied, "(Unswerving) Belief in Allah and His Messenger."

He ﷺ then continued on saying, "The parable of the Mujahid in the way of Allah (and Allah knows best he who truly makes Jihad in His path) is the similitude of a person who remains fasting (everyday) and stands in prayer (during every night). And surely Allah has taken responsibility for the Mujahid in His way. If He makes him die, He enters him into the Jannah or He returns him safe with spoils and Booty."

Rasool ul Allah ﷺ has also said, "The one (man) who dies without having set out on a military expedition and has not had the intention of embarking on a military expedition, he will die upon a branch of hypocrisy."

A man asked Rasool ul Allah ﷺ about an action that equals Jihad in virtue.

Rasool ul Allah ﷺ replied to the inquirer stating, "Are you able to fast and not break fast, and stand in prayer and not take a break for the duration of the Mujahid's stay out in Jihad? The questioner responded in the negative asking, "Who would be able to accomplish such an undertaking O Rasool ul Allah ﷺ?"

Rasool ul Allah ﷺ replied, "Indeed even if you were able to do that you would not have reached the virtue of the Mujahid."

Resultantly, we see an overabundance of verses and hadith discussing the virtue of Jihad and its importance. And accordingly, clear declarations of that which Allah has promised His people in terms of honour in the Dunya and a notable departure from it whose sequel brings about rewards in the Akhirah (hereafter).

Imaan, Caution and Preparation

Fear Allah O Muslims, and be sincere in your Jihad against your enemies - the enemies of Allah - the Jews and their helpers. Assess your deeds and report to your Lord from all things that oppose the Deem of Al-Islam. Be sincere in your Jihad and be steadfast on the battlefield when you meet your enemies. Be sure to look towards the life of the hereafter and know that the divine support of Allah is not far off.

Surely, the victory of Allah and His Divine support shall not be given to a particular ethnic group. The aid of Allah is not exclusively for Arabs at the expense of non-Arabs. It is not for Caucasians at the expense of dark coloured peoples or vice versa.

Surely, the divine aid shall be extended to those who possess piety and are upon His Divine guidance. It shall be given to those who wage Jihad against their Nefi and prepare all that is within their realm to destroy their enemies. Rasool ul Allaah ﷺ was ordered by Allaah (swt) to prepare all that he ﷺ could muster:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

"And make ready against them all you can of power." [Al-Anfal 8: 66]

And He (swt) has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ﴾

"O you who believe take your precautions." [Al-Nisa 4: 71]

And Allaah addressed His trusted Messenger ﷺ saying,

﴿يَا أَيُّهَا كَافِرُوا كُنْتُمْ أَهْلًا لِمَنْ أَقَامَ الصَّلَاةَ فَذِلُّوا عَلَيْهِمْ حَتَّىٰ يَمُوتُوا فِي كِبَرِهِمْ وَلِيُنَظَّرُوا حَتَّىٰ يَأْمُرَ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ عَلِيمٌ ذُو الْحِكْمِ﴾
 ﴿وَالَّذِينَ كَفَرُوا لَوْ تَغْلِبُونَ مِنَ الْمُنَافِقِينَ وَالْمُنَافِقِينَ أَهْلًا بِمِثْلِ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّ اللَّهَ كَانَ بِكُمْ قَارِعًا ۗ أُولَٰئِكَ سَمَرُ الشَّرِّ أَتَوْا بِمِثْلِ شَرْرِهِمْ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

"When you (O Messenger Muhammad (swt)) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allaah has prepared a humiliating torment for the disbelievers."

[Al-Nisa 4: 102]

It is important to ponder and reflect upon these orders of Allaah to His servants. He orders them to prepare, as much as is within their capabilities, for their enemies.

Of the most significant issue that you are to ponder over and reflect upon is Allaah's order to His Prophet ﷺ and to the believers who accompanied him in Jihad. Allaah (swt) ordered them to ensure that they miss not their prayers. He instructively instructs us in the Quran the manner of the prayer while under siege in the midst of the battle. Allaah (swt) directs us to establish our prayers while brandishing our weapons even while in a state of prayer. In fact, He (swt) repeats the order to take up arms whilst in the prayer so as to take all the necessary precautions lest the enemy attack us while we are occupied with our prayers. It is therefore imperative for the Majahideen, commanders and soldiers, to pay particular attention to their prayers. But equally important is that they are not negligent of their prayers. They are to guard their prayers while maintaining a high-level of vigilance.

In so doing, there is an integration of the tangible (physical means to success in the battle) and intangible (spiritual means to success in the battle). Surely, marrying the two together has been set as an obligation upon the Majahideen of every era.

They are to incarnate the attributes of Imaan in their deeds while remaining upright, obedient to their Lord and to know with full certainty and unswerving conviction that success and support is in Allaah's Hand alone. They are to have this attitude so as to establish a firm basis and foundation for success that incorporates patience and the means to salvation. It is this intangible (spiritual) means that brings about the fulfillment of Allaah's Promise. The believers distinguish themselves from all others and as such are rewarded through the fulfillment of Allaah's promise to them.

But to ensure victory the tangible (physical) means to success must also be fulfilled. Therefore, there is to be a vast amount of martial preparation for the enemy along with an abundance of patience, steadfastness and constant vigilance against the treachery of the adversary.

With these two affairs the Majahideen ensure the aid of their Lord for them, showing that they are deserving of it as Grace extended from Him and as example of His Kindness and Mercy. Surely, Allaah shall not break His Promise. He shall grant support and honour to His Party.

Allaah (swt) has said:

(وَلَا تَحْزَنْ عَلَيْهِمْ سَاعَ الْيُسْرِ) (Al-Ankabut 24)

"...and (as for) the believers it was incumbent upon Us to help (them)."
[Al-Ankabut 30: 47]

And He (swt) has said:

وإن تصروا وظفروا لا يضركم كيدهم شيئاً إن الله بما تعملون عليم

"If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqin (the pious, see Y:2: 2), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do." [Al-Ankabut 3: 120]

Ebels' Message

Arabic broadcasts have become accustomed to uttering every slogan similar to the effect of: "The victory is for us. Allah is with us. The Arabs shall be victorious. The victory is for the Arabs and Islam."

All of these slogans are improper and contradict the truth of the matter. Victory is not guaranteed for the Arabs, as it is not guaranteed exclusively for any particular race of people. For a society, victory is associated with what has been outlined in the Noble Book and conveyed by the tongue of His trusted Messenger. We have outlined some of these means to victory in what has preceded. The means to success and divinely granted victory is by fearing Allah, having unwavering faith in Him, possessing patience and resolve, and being sincere in seeking to give victory to Allah, while being prepared with the tangible resources required to face the enemy. Any slogan or statement that depicts a different reason for victory is to be considered in opposition to the pure Islamic legislation (Shari'). Hence, be attentive and heedful of this issue and these statements.

It is important to clarify the issue of Allah being "with us," or what can be termed as Divine Accompaniment (al-Ma'ayyah).

Al-Ma'ayyah is of two levels. Firstly, there is the general Divine Accompaniment or *al-Ma'ayyah al-'Ammah* and secondly, there is the exclusive or specific Divine Accompaniment or *al-Ma'ayyah al-Khasmah*.

The first type of Ma'ayyah is a general, all-inclusive, Divine accompaniment that encompasses all human beings and is not specific only to the people of Islam. Allah (swt) mentions the mode of this general Divine accompaniment by saying:

هو الذي خلق السموات والأرض في ستة أيام ثم استوى على العرش يعلم ما يلج في الأرض وما يخرج منها وما يول من السماء وما يهرج فيها وهو معكم أينما كنتم والله بما تعملون بصير

"He Who has created the heavens and the earth in six Days and then raised (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heavens and what ascends thereto. And He is with you (by His Knowledge) wherever you may be. And Allaah is the All-Seer of what you do." [Al-Haqq 57: 4]

And He (ﷻ) says,

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى لِثَلَاثَةٍ إِلَّا هُوَ رَاجِعُهُمْ وَالَا
خَمْسَةِ إِلَّا هُوَ سَادِسُهُمْ وَلَا لَئِنْ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْمًا كَذَبُوا ثُمَّ يَرْجِعُهُمْ إِلَى الْعَذَابِ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad (ﷺ)). And when they come to you, they greet you with a greeting wherewith Allaah greets you not, and say within themselves: "Why should Allaah punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!" [Al-Mujadilah 58: 8]

These two verses undoubtedly illustrate that Allaah (ﷻ) is All-Knowledgeable of the varying phases and conditions of His creation. They demonstrate that Allaah (ﷻ) is watching over all the affairs, not a fragment of information escaping Him regardless of how secret it may have been meant to be. Allaah confirms the absoluteness of His knowledge by beginning and ending these two verses with a proclamation of His Knowledge. In so doing, Allaah (ﷻ) draws the attention of His slaves to the true understanding of His general Divine accompaniment, that of His all encompassing Knowledge and Overseeing of all the affairs. As a result, the creation is to magnify and fear Him by abstaining from the actions that anger Him. In no way, does the Divine accompaniment mean that He (ﷻ) intermingles with His creation or is manifest in all areas and places, as has been claimed by misguided innovators. Most High and elevated is Allaah above all that they falsely ascribe to Him. Their outlandish claims are false from numerous perspectives. They do not have the textual evidence to substantiate their claims, and the true reality of the matter has been defined by the consensus amongst the scholars. We see that Allaah (ﷻ) affirms His rising above His 'Arsh, in the manner that befits His Majesty, and not resembling any of His creation.

As He (ﷻ) says:

(تَرَاهُنَّ عَلَى الْعَرْشِ مُتَوَكِّلِينَ)

(good or evil), We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or a small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.” [Yunus 10: 44]

These verses, clear-cut and unambiguous lead us to affirm with full conviction that Allah (swt) is above the ‘Arsh in the manner that befits His Majesty. The actions of His slaves are raised up to Him and He is with them in His all-encompassing Knowledge. Nothing escapes Him (swt).

The second form of Ma‘ayyah is *al-Ma‘ayyah al-Ikhtisariyyah* (exclusive Divine Accompaniment). This is a specific, exclusive accompaniment that is not specifically for the Prophets and the Messengers and their followers in righteousness. This type of Ma‘ayyah is granted to the people of Taqwa, Iman, patience and steadfastness. It implies the Divine Protection, Guardianship, Victory and support of Allah.

Allah (swt) says, describing the incident when His Prophet Muhammad ﷺ and Abu Bakr (ra) were hiding in the cave from the polytheists, that Rasool ul Allah ﷺ had said:

(يَا لَكُمْ اِنْ لَمْ يَكُنْ مَعَنَا)

“He not said (or afraid), surely Allah is Ma‘ayyah (with us).” [Al-Tawbah 9: 40]

And when Allah sent Moses and Haroon to the arrogant Fir‘awn (Pharaoh), He said to them,

(يَا لَكُمْ اِنِّي مَعَكُمْ سَمِيعٌ وَبَصِيرٌ)

“Fear not! Verily, I am with you both, hearing and seeing.” [Ta-Ha 20: 46]

As well Allah (swt) has said, while admonishing the polytheists:

(اِنْ تَسْأَلُوهُمْ فَلْيَرْجِعْ اِلَيْكُمْ فَيَنْصَحُوا لَكُمْ اِنْ تَعُوْذُوا لَنَا وَلَنْ نَعِيْ نَكْمُ فَنُكَمُ
فِيْهَا وَلَوْ كَرِهَتْ اِنْ لَمْ يَكُنْ مَعَكُمْ لَوْ مَعَكُمْ)

“(O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the

attack) so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.” [Al-Arafat 8: 19]

And He (swt) has said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

“O you who believed! Fight those of the disbelievers who are close to you, and let them find hardness in you, and know that Allah is with those who are the *At-Taqiyyah* (the pious - see V.2.2).” [Al-Taubah 9: 123]

Allah (swt) also says:

﴿وَأَصْبِرْ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“And be patient surely Allah is with the patient” [Al-Arafat 8: 46]

Islamic Slogans

It is important for us, as Muslims to ensure that our slogans, spread via all the varying forms of media, are accurate in meaning and wording. And so our slogans should be in complete accord with the message of al-Quran. That which has been sent to us by Allah, to lead us to righteousness. Therefore, our motto is to be similar to, “Surely Allah is with the Pious. Allah is with the believers. And Allah is with those who possess patience.”

In so setting right our call and slogans, we show our reverence to Allah and articulate the means to success expressed to us by Allah (swt). Accordingly, we implicitly declare that our success is not due to Arab nationalism or socialism or any other facet lacking an Islamic basis.

Victory or Martyrdom

O Mujahid!

You are in the middle of a great battle with a formidable enemy who seeks to bring an end to Islam and its people. So prepare your self for the Jihad with patience, sincerity of actions solely for the pleasure of Allah, seeking refuge with Him alone. If you are truthful in your quest, then glad-tidings of one of the two blessed outcomes, victory and spoils of war with an honoured worldly

existence or martyrdom that accedes to eternal, everlasting bliss in the Jannah that is prepared for you with lofty castles, flowing rivers and fair maidens.

O Arab!

Do not be disillusioned into believing that victory shall be bestowed upon you simply because you are an Arab. Victory shall be conferred only onto those possessing faith in Allaah and patience during the adversity. Those with integrity upon the Truth, sincerity to Allaah, repentant from former deeds, firm in their resolve and implementation of the Sharce'ah, and those who follow the guidance of Rasool ul Allaah, Muhammad ﷺ as it pertains to war, peace and in all other spheres.

O Muslim! O Mujahid!

Continually recall the calamity that the Muslims faced on the day of Uhud because of the disobedience of some of the troops to the orders of the great commander, Muhammad ﷺ. Reflect upon the diversity, weakness and loss that they suffered as a result. Allaah (swt) states, describing this calamity:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا تُسَبِّحُونَهُمْ وَيَقُولُ مِنْ كَيْفَ﴾

"(What is the matter with you?) When a single disaster strikes you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)."
And Allaah has power over all things." [Al-Imran 3: 165]

And He (swt) says:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ اتَّفَقْتُمْ عَلَى أَنْ تَقْتُلُوا عِيسَى ابْنَ مَرْيَمَ وَاصْتَبْتُمْ مِنْ يُدَاهِنُكُمْ فَأَيُّ الْفَرِيقَيْنِ سَاءَ مَا يَحْكُمُ بَيْنَكُمْ مِنْ يَدْعُوهُمَا عَلَيْهِمْ السَّلَامَ وَاللَّهُ عَلَى الْمُؤْمِنِينَ﴾

"And Allaah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you, that surely, He Forgives you, and Allaah is Most Gracious to the believers."

[Al-Anfal 3: 152]

Further, Allah (swt) states:

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'an Verse 35:45)"

[Ash-Shura 42: 39]

Likewise, consider the Day of Hunain, when the Muslims over estimated themselves and so were nearly routed, had it not been for Allah descending Tranquility (Takaunah) upon them and reinforcing them with unseen warriors (angels). When they were revived and their sincerity was refocused upon defeating their enemies (for Allah) and they had turned to Allah alone, seeking refuge and victory with Him, they were able to overpower their adversaries with the aid and support of Allah.

Regarding this incident, Allah (swt) has said:

وَلَقَدْ أَخْرَجَكُمُ اللَّهُ فِي مَوْجِئِ الْكَوْبَةِ يَوْمَ حُنَيْنٍ إِذْ أَعْصَبَتْكُمْ كُوْنُكُمْ فَلَمِ الْغَمُ بِكُمْ مِنْ اللَّهِ حَزِينٌ
وَحَالَتْ بَيْنَكُمْ الْأَرْضُ يَوْمَ ذِي الْحِجَّةِ ثُمَّ وَلَّيْتُمْ مُطَرِّفِينَ. ثُمَّ قَوْلَ اللَّهِ سَكِينَةً عَلَى رَسُولِهِ وَهُوَ
الْمُؤْمِنُونَ وَالْقَوْلُ جَوْدَةً لَمْ يَرَوْهَا وَغَلَبَ الْمُؤْمِنُونَ الْكَافِرُونَ وَقُلْتُ هُوَ اللَّهُ الْغَلِيظُ الْكَرِيمُ

"Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." [Al-Anfal 9: 25-28]

Thus, any hardship that befalls the Muslims in their Jihad, or on any other occasion is to be attributed to their collective and individual shortcomings, negligence resultant of lack of military preparation or due to their excessive sinning and disobedience to Allah.

© Mujahideen

Turn to Allaah, seeking refuge with Him. Be upright, obedient to His orders. Orchestrated all that is within your means to destroy your enemies. Be honest and sincere and He shall reward you with His Promise. Give victory to Allaah and He shall grant you the means to victory and keep your feet steadfast. Be vigilant and cautious against falling into major sin and showing off (*Albhas*). Be wary of dismay and disappointment. And for surety, heed the orders of your commanders in all affairs except that which is clear disobedience of Allaah.

Allaah (swt) has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ قَوْمًا فَاقْبُوا لَهُمْ دِينَهُمْ وَمَالَهُمْ وَانصِلُوا لَهُمْ نَفْسَهُمْ وَلَا تَمْلِكُوا لَهُمْ أَمْراً وَلَا تَكُونُوا كَالَّذِينَ هَرَبُوا مِنْ دُونِهِمْ يَوْمَ الْعَبِيدِ إِنَّ اللَّهَ سَبِيلُ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْهَاطِلِينَ

"O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messengers, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are *as-Sabirin* (the patient ones, etc.). And be not like those who came out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah and Allah is All-Knowing (encompassing and thoroughly comprehending) all that they do." [Al-Anfal 8: 45-47]

I convey unto you instances from the lives of the Sahabah (ra) of Rasool ul Allaah ﷺ when they faced the Byzantine army during the Battle of Yarmuk. In these quotes and statements you shall find a great many lessons.

Khalid bin al-Walid (ra) stood before the Muslim army on the day the battle of Yarmuk took place, and admonished them saying:

"This is (just another) day from the days of Allaah. It is improper to be boastful or transgress any limits. Be sincere in your Jihad and seek out only Allaah with your (righteous) deeds. Surely, this day shall be followed by another."

Abu 'Ubaidah (ra) then stood up before the army and admonished them by saying:

"Bism Allaah! Give victory to Allaah and he shall grace you with Divine victory and make your feet steadfast.

○ Assembly of Muslims!

Have *Sabr* (patience). Surely *as-Sabr* is salvation from Kafr, pleasing to Allaah and eradicates infamy.

Do not break your formation or take a single step towards them (your enemy). Do not initiate the flight. Brandish your arrows (and take careful aim). Take cover behind your fortifications and shields and remain silent. You may continue with Zikrul Allah as a whisper to your own self. Remain this way until I order you (to battle) insha Allah Ta'ala."

Ma'adh bin Jabal (ra) then stood up amongst the army that day and began reminding them of Allah. He said:

"O People of the Qura!"

O Protectors of the Book and upholders of al-Hadith wal Haqq (Guidance and Truth)

Surely, the Mercy of Allah and His Janah is not attained by simply hoping and wishing to receive them (without working to achieve them). Allah shall not extend His Forgiveness and expansive Mercy except to those who are sincere and honest (in their deeds). Have you not heard Allah's statement:

وَرَفَعْنَا الْقَوْمَ الَّذِينَ آمَنُوا وَأَعْمَلُوا الصَّالِحَاتِ لِيَسْلِفَنَّهُمْ فِي الْأَرْضِ وَأَلَّفْنَا بَيْنَهُمُ الْبَيْتَ وَلَعَلَّكُمْ تَهْتَكُونَ
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ اللَّهُ لَهُمْ مَخْرَجًا
(ي: ٤٦)

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whosoever disbelieved after this, they are the Fasiqs (rebellious, disobedient to Allah)." [Al-Nur 24: 55]

Therefore be ashamed to run from your enemy when you are within His Group. Surely, you have no avail except with Him and you have no honour with anyone other than Him."

Abu Sufyan bin Harb (ra) stood up amongst the people and spoke insightfully to them, saying,

"Allah shall not rescue you from these people (your enemies) and you shall not please Allah on the morning (when you meet your enemy) if you do not battle them with sincerity (to Him) and patience when you face that which you detest."

There are but a few momentous instances and statements from the lives of the noble Sahabah (ra) that we convey onto you O Mujahideen. We report this to you so that you may be sure that victory in this Dunya and successful attainment

of al-Jannah in the hereafter, are not realized simply by wishing or hoping. They will not be attained by negligence of the obligations upon you, but rather they are grasped by being genuine, earnest and sincere in your Jihad. They are attained with patience, uprightness upon the Deen of Allah, and insisting the Truth above all else.

Surely, we turn only to Allah in invocation, asking Him to grant the Muslims victory over their enemies, unite their word upon goodness, and inspire their leaders to have firm determination upon the truth. We ask Him alone to make our Jihad against our adversaries sincere (wholly for His Pleasure) and to inspire us to constantly turn to Him in repentance from all that would anger Him. We further beseech Him (swt) to bring about the defeat of the Jews, their supporters and aids, and to smother the enemies of Al-Islam whatsoever they may be. We implore Allah to bring down upon them the hardship that is not alleviated from those who are criminally oppressive. Surely, He is able to do all that He Wills.

We send the Salawat and Salaam upon His worshipping slave, messenger, friend and chosen one, the Imam of those who are given victory, the Sayyid¹ of all the 'Umal of Allah in their entirety. We send the same to his companions and all those who tread upon their Markaj and hold on to his traditions until the Day of Resurrection.

Concerning the Peace Treaty with the Jews

The religious edicts, Fataawa, of ash-Shaykh 'Abdel-'Aziz bin Baz (r.h)

Question:

The Palestinians are in disagreement as to what their stance should be towards participating in the peace process. Hamas is in opposition to the process and calls to resistance, while the Palestinian authority is in agreement (with the peace process). It seems (to those asking the question) that the general (Palestinian) street (public) is in support of the Palestinian authority.

What then are the people obligated to obey? And what is the status of those who are allowed?

We request that you show the truth of the matter because there is fear that fighting may ensue between the two groups of Palestinians.

In ending my dialogue with your eminence and noting that Allah has placed acceptance and love in the hearts of the masses for you, I request of you to give the youth of this Ummah words of advice that encapsulate the means to happiness in the worldly life and the hereafter along with promotion of this Deen and its people.

I ask Allah to grant us all success in all matters. Amen

Answer:

I advise all the Palestinians to agree upon (seeking) peace so as to help one another to play.²² (We issue this edict) to bring an end to the bloodshed and to unite the (divided) word upon the truth in defiance of our enemies who call us to disunity and disagreement.

It is upon the leader and the rest of those in authority to institute the Shari'ah of Allah and compel the Palestinian people to its (dictates). For a sanity, with it (Shari'ah) there is true delight and collective betterment for all. And surely,

²² The reader may find that this fatwa sanctioning a peace treaty with the Jews seemingly contradicts the preceding discussions and the words of the Shaykh stating that it is an obligation to fight and resist the Jews and to call the Muslims to wage Jihad against them. In fact, there is no contradiction because the scholars all agree that a fatwa changes with the change of the time and locality. Every issue is analyzed individually and is based on its own particular ruling. The initial fatwa of the Shaykh (r.h) called the Muslims to resist and expel the Jews from the Muslim lands. This fatwa comes after the prolonged failure of removing the enemy and facing defeat at their hands.

this is a commandment from Allah to the Muslims that is an obligation for them to fulfil as long as they are able, as has been stated by Him in Surah al-Maidah:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

"And so judge (you, O Muhammad (saw)) between them by what Allah has revealed and follow not their vain desires." [Al-Maidah 5:49]

And up to Him (saw) having said:

أَلَيْسَ الْحَكْمُ عِنْدَ اللَّهِ وَرِزْقُ اللَّهِ أَسْرَعُ وَمَنْ أَضَلُّ مِمَّنْ يَمُنَّ بِالْأَنفُسِ يُزْكَىٰ

"Do they then seek the judgment of (the Days of) Ignorance? And what is better in judgment than Allah for a people who have firm Faith?" [Al-Maidah 5:50]

And He (saw) has said in Surah an-Nisa:

لَا يَزَالُ لَا كُفْرًا حَتَّىٰ يَحْكُمُوا بِمَا أَنزَلَ اللَّهُ لَهُمْ ثُمَّ لَا يُقْبَلُ لَهُمْ جِهَادٌ هَدَىٰ وَلَا يُسْتَمْعَوْنَ لَهُمْ شَيْءٌ

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." An-Nisa 4:65

And He said in Surah al-Maidah:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

"And whosoever does not judge by what Allah has revealed, such are the *Kāfirūn* (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)." Al-Maidah 5:44

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"And whosoever does not judge by that which Allah has revealed, such are the *Ẓālimūn* (oppressors and wrongdoers - of a lesser degree)." Al-Maidah 5:45

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْمُصِلُونَ

"And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* (the rebellious i.e. disobedient (of a lesser degree) to Allāh)." *Al-Maidah* 5:47

From these verses, and others similar to them, we come to know that it is obligatory upon all the Muslim states to govern (their people) with the *Shari'ah* of Allāh and to be weary of governing with that which opposes it. With it (the *Shari'ah*) is their delight, victory, and salvation in the worldly life and the hereafter.

We ask Allāh with His divine blessed Names and Lofly attributes to grant them (Palestinians) success (to establish the Laws of Allāh) and to rectify with righteousness their leadership and aid them in establishing His *Shari'ah* in all matters. Surely, He is the Governor of this affair and is Able to facilitate it.

On this occasion I advise all Muslims, wherever they may be, to come to unanimous agreement upon this Decree and to recognize the true reality of al-'*Itadah* which they have been created for (its maintenance and performance). Allāh (swt) has said regarding this:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I (Allāh) created not the jinn and humans except they should worship Me (Alone)." *Adh-Dhariyat* 51:56

He also said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *At-Taqwīn*," *Al-Baqarah* 2:21

Allāh (swt) has explained this verse in numerous passages within His great Book and in the *Sunnah* of His trustworthy Messenger ﷺ. The true reality of it ('*Itadah*) is to single Him out in all acts of worship ('*Tawheed*) and to specifically turn to Him alone in '*Itadah* which incorporates fearing Him, relying solely upon Him, taking a vow, praying, fasting, and slaughtering to Him alone. Along with all acts of worship that involve obeying His orders and abandoning what He has prohibited.

Resultantly, it is to be known that 'Ibadah is Islam, Iman, Taqwa, Bir (righteousness in all its forms), Huda, and obedience to Allah and His Messenger. All of that has been branded 'Ibadah for they are all acts associated with submission and humbling (oneself) before Allah.

It is hence an obligation upon all those who are *Mukalafin*⁶⁰ to worship Him alone and to free themselves from His Wrath and Punishment through sincerity of actions; identifying Him alone with their worship, fulfilling His obligations and abstaining from His prohibitions. They are to governing with His Laws, advising and recommending one another to Truth and patience. As Allah (swt) has said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَالْبِرُّ هِيَ تَقْوَى اللَّهِ بِمَا هِيَ خَلْقٌ

"Help you one another in Allah and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment." Al-Maidah 52

And He (swt) said:

وَالْعَصْرُ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِرٌ إِلَّا الْقَلِيلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَوْ اسْتَوْفَىٰ بِالْعَصْرِ

"By Al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.))." Al-'Asr

Allah (swt) has indisputably expressed in this exalted Surah, that humanity in its entirety is in a state of loss except those who have faith, working righteous deeds, and recommending patience and the Truth to one another. Surely, these select few shall be the victorious, successful and pleased in the Dunya and the Akhira.

And the explanation of His statement, وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ implies that:

⁶⁰ Translator: Those who have reached the age of majority (puberty) and are rationale and sane.

They believe in Allah, holding Him as their Rabb and Rabb who is (solely) deserving and worthy of worship. They believe in His Messenger ﷺ as well as all the other Messengers. They believe in all that has been revealed by Him (saw) to His Messenger regarding al-Jannah, al-Naar (The Eternal Fire), The Accounting, Reward and Punishment, and all other matters (of belief in the Unseen; Ghaib). Then (and along with their belief,) they work righteous deeds, fulfilling what Allah has obligated and abstaining from what has been deemed Haram, owing to their sincerity and honesty (of intention). Then (and along with their belief,) they recommend the Truth (through) sincerity to one another, advising and enjoining al-Ma'ruf and forbidding al-Munkar, all the while remaining in a state of patience and seeking Allah's reward, fearing His retribution.

They are those who shall be granted victory.

They are those who shall be successful.

They are those who shall be pleased in the Dunya and the Akhirah.

We ask Allah with His divinely blessed Names and Lofly attributes to make us, and all our brothers, from amongst them (those who have the preceding traits). We beseech Him (saw) to grant success to all the Muslims, wherever they may reside, (blessing them) with uprightness and patience upon these traits and in advising one another.

Surely, He is All-Hearing, the Near.

وَمِنَ اللَّهِ وَسَلَامٌ عَلَىٰ نَبِيِّهِ مُحَمَّدٍ ، وَآلِهِ وَصَحْبِهِ

And may Allah's praises and blessings be upon our Prophet Muhammad and upon his Family, Companions and followers.

The Follow-up questions stemming from the Fatwa concerning Peace with the Jews.

Question One:

Some people have (mis)understood from your answer to the question concerning peace with the Jews, that a peace treaty or truce with the Jews; who have (illegally) seized land and committed oppression, is unrestrictedly permissible. (They also have misunderstood from your answer) that we may have love and affection for the Jews (because of the peace treaty). It (peace) also means that we may not include anything that will cause hatred for them, or disassociation from them; in matters of the educational curriculum within (our) Islamic lands, or in (other) sources of information. (People have misunderstood and are) claiming

that peace with them (Jews) means this, and that after the peace treaty they are no longer enemies because the world today lives in a state of harmony and peaceful co-existence between nations, and so subsequently it is not allowed to spread religious hatred between the nations. So we hope that you will clarify this matter.

Ash-Shaykh Ibn Baz (rh) answered:

The reply is: that a peace treaty with the Jews, or with other Kufar (unbelievers), does not necessitate that one is to have love for them, nor take them as protectors and allies. Rather, it only refers to peace between the two sides and that each of them will not harm the other. (As well it would involve) other things such as trade and setting up diplomatic ties and other dealings which do not signify love of the Kufar or taking them as protectors and allies. And the Prophet ﷺ established a peace treaty with the people of Meera and that did not mean that they (believers) loved them or took them as protectors and allies. Rather, the enmity and hatred remained between them until Allaah made easy the conquest of Meera in the year of conquest. (During that occasion) the people entered Allaah's religion in crowds. Likewise, the Prophet ﷺ established a peace treaty with the Jews of al-Madinaah when he performed the Hijrah (migration) to it. The peace was not restricted by any time limit. So this also did not necessitate love or affection for them. Instead, he ﷺ used to have dealings with them, conversed with them, called them to Allaah and encouraged them to enter Islam. Further, when he ﷺ died, his armour was held in pledge by a Jew for some food which he bought for his family. It was then when Bara' an-Naddeer acted treacherously that he ﷺ banished them from al-Madinaah. And when Quraynah broke their treaty by supporting the unbelievers of Meera on the Day of al-Ahzab in fighting against the Prophet ﷺ he fought them, killing the combatants from them and taking their women and children captive. After Sa'd bin Mu'adh (ra) was appointed judge in their matter and gave that judgment. The Prophet ﷺ informed him (ra) that his judgement had indeed agreed with the judgement of Allaah from above the seven heavens.

Similar was the case with the Muslims (throughout the generations) from the Companions and those who came after them. Numerous peace treaties were established between them (Muslims) and the Kufar (Christians and others). But that never implied that they had affection, love or alliance with them, as He - the Most Perfect - says.

لَتَجِدَنَّ أُمَّةً دَعَا إِلَى ظُلْمٍ أُشْرُوا إِلَيْهِمْ وَالظُّلْمُ بُعِيدٌ

"Indeed, you will find the strongest amongst people in enmity to the Believers to be the Jews and the polytheists" al-Maidah 5:82

He - the Most Perfect - says:

لَقَدْ كُنَّا أَنْتُمْ أَعْيُنًا لِي بَرَاءَةٍ وَإِنَّ مِنْكُمْ لَمُشْرِكًا بِآيَاتِ اللَّهِ وَلَقَدْ كُفِّرْنَا عَنْهُ لِسَانَ يَوْمِ الْفَتْخِ وَأَعْلَنَّا مِنْ يُودِ اللَّهِ نَعْرَتَهُ بِمَا كَانَ يُكْفِرُ بِهِ وَأَنْتُمْ لَعُنُونَ وَمَنْ يُضْلِكِ اللَّهُ أَعْيُنَ عَنْ حِجَابِ رَبِّهِ فَلْيُحَدِّثْ يُدُودًا وَلَهُ يُنْفِقُ رِزْقَهُ

"Indeed, there is for you an excellent example in Ibrahim, and those with him; when they said to their people: Verily we are free from you and what you worship besides Allah. We have rejected you, and there has started between us and yourselves enmity and hatred forever - unless you truly have Imaan (faith) in Allah and worship Him alone." al-Mumtahinah 60:4

And He - the Most Perfect - says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَمَا آوَاهُمُ اللَّهُ لَا يَهْدِي اللَّهُ قَوْمَ الْفَاسِقِينَ

"O you who Believe! Do not take the Jews and Christians as intimate friends and protectors, they are but intimate friends and protectors to each other. And whosoever turns to them for this, is surely one of them. Indeed Allah does not guide a people who are wrong-doers." al-Maidah 5:51

And He - the Mighty and Majestic - says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"You will not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, their sons, their brothers or their relatives." al-Mujadalah 58:22

And the apt with this meaning are plentiful.

The proof that a peace treaty, when needed for the over all betterment (of Muslims), with the Kafir, whether Jews or other than them, does not necessitate having affection or love for them, nor friendship and allegiance with them was shown during the Prophet's conquering of Khaybar. When he ﷺ conquered Khaybar, he established a peace treaty with the Jews of Khaybar on the basis that they would take care of the palm trees and crops belonging to the Muslims and

half the produce would then be for them and the other half for the Muslims. So they continued upon that in Khaybar and he **ﷺ** did not lay down any time limit. Instead he **ﷺ** said:

"We will leave you upon that for as long as we wish." And in another narration:

"We will leave you upon it for as long as Allah leaves you upon it."

So they continued upon this until Umar (ra) banished them. And it is related that when 'Abdullah bin Rawahah (ra) estimated the amount due to them for one year, they said: You have estimated unjustly, so he (ra) said:

"By Allah! My hatred for you and my love for the Muslims does not lead me to treat you unjustly. So if you wish you may take the share that I have estimated for you, and if you wish then we will take that share."

So all of this shows that peace treaties and truces do not necessitate love, friendship and affection for the enemies of Allah as is thought by some of those who have little knowledge of the pure Shari'ah rulings. Therefore, it will be clear to the questioner and others, that peace with the Jews or other Kafir does not mean that we change educational curricula, nor any other dealings relating to loving and friendship and allegiance.

Surely it is Allah who grants success.

Question Two:

Does an unrestricted peace treaty with the enemy mean that we concede to them the Muslim land of Palestine which they have unjustly seized? And (do we accept) that it (Palestine) has now become permanent land, by right, for the Jews due to the agreement made by the United Nations which (supposedly) represent the nations of the earth. (We have come to know that) the United Nations will seek to punish any nation which tries to restore this land (back to the Palestinians), or (anyone who) fights the Jews who are in it.

Answer:

The peace between the leader of the Muslims in Palestine and the Jews does not mean that the Jews will permanently own the lands which they now possess. Rather, it only means that they would be in possession of it for a period of time until either the truce comes to an end, or until the Muslims become strong

enough to force them out of the Muslim lands in the case of an unrestricted peace. Similarly, it is obligatory, when we have the ability, to fight the Jews until they enter into Islam or pay the *Jizyah* (a tax levied upon those who are permitted to live under the protection of a Muslim state) in submissiveness.

The same applies to the Christians and the Magians, as Allah says in *Surat at-Taubah* 9:29:

فَاحْجُزُوا بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْمُسْلِمِينَ الَّذِينَ أُوتُوا الْكِتَابَ عَلَى أَنْ يُحَرِّمُوا بَيْنَ يَدَيْهِمْ مَا حَرَّمَ اللَّهُ وَالْإِسْلَامُ

"Fight against those who do not believe in Allah and the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, nor acknowledge Islam, the religion of truth, from amongst the People of the Book (i.e. the Jews and Christians), until they pay the *Jizyah* with willing submissiveness and feel themselves subdued."

It is also established in *Sahih al-Bukhari* that he  took the *Jizyah* from the Magians.

Therefore, they have the same ruling as *Ahlul-Kitaab* (the People of the Scriptures)-only with regards to the *Jizyah* if they do not accept Islam. However, as for the allowance to consume their food (slaughter) and wed them their women, then that is particular only to *Ahlul-Kitaab* (excluding the Magians) as is stated in the Book of Allah in *Surat al-Maidah* 5: 5.

We also note that al-Hafidh Ibn Kathir (r.h. d. 771 H) states what we have said and discussed regarding (the permissibility of entering into a peace treaty (with Kathir) in his Tafsir of the saying of Allah (swt) in *Surat al-Anfal* 8:61:

وَأَنْ تَصْطَلُوا بِالسَّلَامِ فَاصْبِرْ لَهُ

"But if they incline to peace, then you also incline to it, and put your trust in Allah. Indeed He is the all-Hearer, the all-Knowen."

Question Three:

Is it permissible to build upon the peace treaty with the Jewish enemy by allowing them what is termed normalization of relations? And (is it permissible) to allow them to take economic benefit from the Islamic lands and other realms, which will give them great benefit and increase their strength and establish them further upon the Islamic lands that they have misappropriated? And (is it permissible for) the Muslims to open their (economic) markets to their products and be compelled into opening for them financial markets such as banks and businesses in which the Jews shall gain a share along with the Muslims? And (is it permissible for the Muslim Nations) to grant them access to our water sources such as the Nile and the Euphrates - even though they do not flow through Palestine (to attain the peace)?

Answer:

The peace between the Palestinian Liberation Organisation and the Jews does not necessitate what the questioner has mentioned regarding the rest of the (Muslim) countries. Rather, each country seeks what is beneficial for it (as is the current state of the Ummah). So if it sees that it is beneficial for the Muslims in its land to have peace with the Jews and to exchange ambassadors and to engage in trade and other dealings which are considered lawful by the pure Sharce'ah of Allaah, then this is allowed. However, if the country estimates that the benefit for it and its people is assured in cutting-off ties from the Jews, then it should act as the Sharce'ah requires and benefit necessitates. This approach should also be taken with the rest of the Kafir Lands since they are similar to the Jews in their governing.

Therefore, it is obligatory upon everyone who is in charge of the affairs of the Muslims, whether he be king, Amir or President of a Republic, to ensure what is most beneficial for his subjects and allow what will be beneficial to them, from those matters which Allaah has not forbidden in His pure Sharce'ah. At the same time, anything that negates the benefit should be prevented regardless of which kafir state (the peace would be). This is to be fulfilled so as to act upon the saying of Allaah (part):

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْاَعْثِدَاتِ إِلَىٰ أَهْلِهَا

"Indeed, Allaah does command you to render back the trusts to those to whom they are due." al-Maidah 5:58

وَإِنْ عَدُوٌّ لِّلْمُسْلِمِ فَاصْلِحْ إِلَيْهِ

"So if they incline to peace, then you too incline to peace." al-Anfal 8:61

This should also be practiced so as to follow the example of the Messenger ﷺ in the peace treaties he made with the people of Mecca, and the Jews in al-

Madinah and in Khatayba. And he ~~was~~ said in an authentic hadith: "Each one of you is a responsible guardian and each one of you will be asked about them he is responsible for. So the ruler over the people is a responsible guardian and will be questioned concerning those he is responsible for; and the man is the responsible guardian over the people of his house and will be questioned about those he is responsible for; and the woman is the responsible guardian in the house of her husband and will be questioned about those she is responsible for; and the slave is a responsible guardian over the wealth of his owner and will be questioned about his responsibility. Indeed, each of you is a responsible guardian and will be questioned about what he is responsible for." (Abu Dawud)

2007-2008

"O you who Believe! Do not betray Allah and His Messenger, nor knowingly betray those things that have been entrusted to you." *Al-Baqal* 8:27

So all of this is with regards to when one is unable to fight the polytheists, or unable to make them pay the Jizyah, if they are from *Ahlul-Kinayah*. However, when one is able to wage jihad against them, then he is required to call them to enter into Islam, or be killed, or to pay the Jizyah – if they are from its people. In this case it is not permissible to seek peace neither with them, nor to abandon fighting and the Jizyah. Rather, seeking peace is allowed when there is a need or necessity, when you are unable to fight them or enforce the Jizyah upon them. In a previously quoted verse we have related to you that *Ahmad* (rafi) says:

فَقِيلَ: أَلَيْسَ لَكَ بُرْهَانٌ مِّنَ اللَّهِ وَآيَاتُ الْكُتُبِ وَالْجَنَّةُ الَّتِي يُوَدَّكَ اللَّهُ وَرُسُلُهُ أَفَاجِبُكَ رَبَّنَا عَنِ الْإِيمَانِ فَيَكُونَ مِنْ عِندِ اللَّهِ وَأَخْبِرُكَ بِمَا يَفْعَلُونَ

الحق من الحق أولوا الكتاب خير بشرا المودة من بينكم وما عرفت

"Fight against those who do not believe in Allah and the Last day, nor forbid that which has been forbidden by Allah and His Messenger, nor acknowledge Islam, the religion of truth, from amongst the People of the Book (i.e. the Jews and Christians), until they pay the Jizyah with willing submission and feel themselves subdued." (a. Ta'heek 9:29)

والصالحين على لا تكون هذه وتكون انتهى كلامه عليه

"And fight them on until there is no more Fitnah and the Religion is made purely for Allah," al-Azhar 8:39

And the action of the Prophet ﷺ with the People of Mecca on the day of Hudeybiyah, and on the day of the Conquest, and also with the Jews when he came to al-Madinah, gives evidence to and personifies what we have stated.

We ask Allah (swt) that He guide the Muslims, grants them every goodness, and that He puts their affairs to right, granting them knowledge and understanding of the Religion. And (we ask him) that He place the best of them in charge of them, correcting their leaders and helping them fight jihad against His enemies in the way that is pleasing to Him. Indeed, He is the One to grant that, and the One having full power over it.

And may Allah's Praise and Blessings be upon our Prophet Muhammad ﷺ, upon his Family, Companions and followers.

Suicide Bombings in the Scales of Islamic Law

1. The Fatwa of the Makahideh, Shaykh Muhammad Nasir ad Deen al-Albani (r.h)

Question:

It has is reported from your eminence that you do not sanction suicide missions. We therefore seek from you a clarification on the issue.

Answer:

It is uniformly known amongst the 'Ulamah (Scholars) that it is not permissible for a Muslim to commit suicide to relieve him self of a calamity – financial, a painful illness that is terminal or any other such matter that may have befallen him. Suicide, to relieve oneself from matters of this nature, without a doubt is *Haram*.

There are Hadiths reported in Sahih al-Bukhari and Muslim⁶⁷ that imply a person taking his own life, by consuming poison or plunging himself or by any other means (that lead to his death), shall result in his punishment with that same mode of death until the Day of Resurrection.

Some of the scholars have understood that the person who commits suicide dies as a *Kafir* or as an unbeliever since the one who commits such an act has *madia* and disdain for His Lord (swt) due of the calamities he has faced without patience. Undoubtedly, a Muslim could never reach the level whereby he contemplates such a heinous act, let alone carries out the act of taking his own life. In most cases the individual who takes his own life is not a *life'ale* – a true believer.

Yet, it is conceivable that a Muslim may be affected by a contagious evil ideology that may lead him to commit suicide. It is conceivable that such an act could take place. So due to this we say, with full conviction and certainty, that he (the one who commits suicide) is not a true-believer. This is similar to the one

⁶⁷ Narrated Abu Hurairah (ra) The Prophet said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by slitting himself shall keep on slitting himself in the Hell-Fire." (Sahih Bukhari Volume 2, Book 23, Number 448)

Narrated Jarudah (ra) that the Prophet (saw) said, "A man was inflicted with wounds and he committed suicide, and as Allaah said: My slave has caused death on himself hurriedly, so I forted Paradise for him." (Sahih Bukhari Volume 2, Book 23, Number 448)

who abandons prayer out of *Jahood* (arrogance/rejection) of its legislation and passes away a Muslim named Ahmed bin Muhammad. But if it was known that he denied, disavowed, the *Salah* then he is not to be buried within the Muslim burial ground. The same (condition and verdict) is for the one who commits suicide and it becomes known that his suicide was due to malice and disdain for His Lord (swt) because of the calamities he faced.

We now turn our attention to suicide missions. These suicide missions became infamously known because of the Japanese practice of *Kamikaze*. A man would load his airplane towards an American naval vessel, effectively destroying himself along with the plane and as many enemy soldiers as he could muster.

All suicide missions in our current time are unseasoned deeds that are all to be considered *Haram* (prohibited). The suicide missions may be of the type that renders its practitioner (to be a dweller) eternally in the Fire or it could be of the type that renders its practitioner to be free amongst those who shall not reside eternally in the Fire as I have just explained.

But to view these suicide missions as being means to draw near to Allah (a praiseworthy act of worship) by killing oneself, today for his land or his country, then we say No (it is not an act that is praiseworthy).

These suicide missions are not Islamic, period. In fact, I say today that which represents the Islamic reality, not that reality sought by a few of the (improperly) overly active Muslims, that there is no *Jihad* in the Islamic land at all. Certainly, there is combat in numerous Muslim countries, but there is no *Jihad* that is established under a (solely) Islamic banner or established upon Islamic regulations. From these regulations are that a soldier is not permitted to act as he (individually and singularly) wishes. He is not permitted to decide for himself what it is that he is to do. Rather, he is to be bound to an order from a commander. In turn, this commander is not an individual who claims the position (of leadership) for himself and makes himself commander. But the commander is delegated by the authority from the Khalifah of the Muslims. So where is the Khalifah for the Muslims today? Where is the Khalifah, or for that matter a ruler who raises (solely) the banner of Al-Islam and calls Muslims to draw near him and perform *Jihad* in the way of Allah (alone)?

So long as (we affirm) that *Jihad*, according to Islamic (regulations), must fulfill the prerequisite of it being (solely) under the banner of Islam, and (currently we find that) this banner does not have a commander (in this present era), then we (state) that Islamic suicide is not permitted.

I am well aware of the fact that suicide was known in the past generations of those who fought with spears, swords and arrows. Some of these forms of that warfare resembled suicide (leading to the death). An example of that was when

an individual would surge forward and face a large contingent of unbelievers and polytheists, striking them from the right and the left, and (all the while knowing) that few would escape this predicament safely. Therefore, is that action permitted? We answer that at times it would be permitted and during others it would not be permitted.

If the commander of the army is Rasool ul Allah ﷺ and he gives permission to that individual, then it is permitted for him. But for that individual to decide for himself, then it is not permitted because it is considered a perfidious, hazardous action (at the very least) if we do not say that it is a gamble (as well).

(Therefore) such an act is not permitted without the explicit order of the Muslim ruler or the Khalifah of the Muslims.

Why?

What should be done is that the ruler or the Khalifah should assess the situation with great care. He is the one who has the knowledge of what is most appropriate to attack the enemy, 100 Muslims facing 1000 (or more or less of) the enemy. He is the one to order the advance, knowing that from them there may be tens who shall die, and knowing that the eventual victory is for the Muslims. Therefore, when the commander of the army of the Muslims, delegated to that duty by the Muslim Khalifah, orders a single soldier to employ a particular action from the contemporary means of suicide (missions during the battle) then this is to be considered Jihad in the way of Allah.

But for a young man, blind (to the realities and intricacies of war) to decide, on his own, as we often hear, to climb the face of a mountain and enter into a fortified location used by the Jews and kill some of them and be killed in the process, (then) what is the benefit of such a deed? These are wildly individualized acts that do not have a positive consequential result that is beneficial to the Islamic Call.

Therefore, we say to the Muslim Youth, "Protect your lives, on the condition that you (use it) in harming your Dues and your Islam. Become acquainted with it properly and act according to it to the best of your abilities."

This course of action and deed, slow and tedious as it may seem, is the deed that shall bear the desired fruit sought after by all the Muslims, regardless of their varying ideologies and methodologies. All are in agreement that Islam should be what (we use) to govern. They dispute in the path (to that objective).

Surely the best guidance is that of Muhammad ﷺ.

2. The Father of Shaykh Muhammad Salih Uthaymeen (rh)

Shaykh Brad Uthaymeen (rh) said in his explanation of *Riyadh us-Saliheen* (1/165-166), whilst commenting on the Hadith of the young boy (Hadith Number thirty):

"Fourthly:

A person is not permitted to expose himself to danger for a matter of general benefit to the Muslims. The boy indicated to the king the way by which he would be able to kill him and bring about his demise. (The way) was that he should take an arrow from his quiver... (To the end of the Hadith).

Shaykh al-Islam Ibn Taymiyyah (rh) said:

"Because this was Jihad in Allah's cause, (as a result of it) a whole nation entered (wholeheartedly) into faith. And he did not really lose anything by his death since he would eventually have to die, sooner or later."

But as for the activities that some people undertake, suicide; tying explosives to themselves and then approaching unbelievers and detonating it amongst them, then this is the case of suicide and we seek Allah's refuge (from such a deed). Whoever commits suicide then he will be considered eternally in the Fire,

remaining therein forever as is found in the hadith of the Prophet ﷺ,¹² because this person has killed himself and has not benefited Islam. So if he kills himself along with ten, or a hundred, or two hundred other people, Islam does not benefit by that. (As a result of these acts people will not enter into Islam, which is contrary to the story of the boy; Hadith #33). In fact, these acts will probably just make the enemy more determined, and will provoke malice and bitterness in their hearts to such an extent that they may seek to inflict greater devastation upon the Muslims.

This is what is found in the practice of the Jews (in the past and present) with the people of Palestine. Therefore, when one of the Palestinians blows himself up and kills six or seven people, then in retaliation they take sixty or more (Palestinians in revenge). As a result, this does not produce any benefit for the Muslims, and does not benefit those amongst whose ranks the explosives are detonated.

¹² "And whoever kills himself with an iron weapon, then the iron weapon will remain in his hand, and he will continuously stab himself in his belly with it in the Fire of Hell eternally, forever and ever." Reported by al-Bukhari, no. 5778 and Muslim, no. 108, in the Book of Insaan.

Consequently, we hold that the individuals who perform these acts, of suicide, have taken their own lives without right (sinfully), and that this (act) necessitates entry into the eternal Fire; we seek Allah's refuge from that. The individual who carries out that act is not (to be considered) a martyr.

However, if a person has committed this act based upon misinterpretation, thinking that it is acceptable, then we hope that he will be saved from sin. As for martyrdom being written for him (because of that deed!), then (we say), 'No since he has not taken the (true) path to martyrdom.' But whoever performs (jihad and errs will receive a single reward (if he is a person qualified to make (jihad))."

End quote from Shaykh Badr Uthaymeen.

The Ruling on Titling the Jewish State with the name Israel

Abul-Hasan Ali Nadwi (rahmatullah alayhi)

There exists a very strange trend prevalent among (contemporary) Muslims. This (bewildering trend) is that they label the Jewish State, which has the Wrath of Allah upon it, by the same label. And I have yet to see anyone rebuffing this serious phenomenon.⁷⁰ (This action) infringes upon the sanctity and prestige of Ya'qub, may prayer and salutations be upon him, one of the honored Messengers (of Allah). He is one whom Allah has praised in His Mighty Book along with his two noble forefathers Ibrahim and Isma'il. Allah (swt) has said:

وَذَاكَرْ عِبَادَنَا إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ يَحْيَىٰ وَ إِسْحَاقَ وَ يُطِيبُ لِرَبِّهِ الْأَيْدِي وَ الْأَنْفُسَ بِمَا كَانُوا يَعْمَلُونَ
فَذَكَرْ وَ أَعْلَمْ عِبَادَنَا أَنَّ الْمُسْلِمِينَ الْأَعْيَارُ.⁷¹

"And remember Our slaves, Ibrahim (Abraham), Isma'il (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter]. And they are with Us, verily, of the chosen and the best!" Saad 38: 45-47

Therefore, this is the position Ya'qub the honored Messenger of Allah is in. How then can he (as) be connected to the Jews and they to him? Many Muslims mention in derogation the name (Israel) while seeking to show their disdain for this (Jewish) State by saying for example: "Israel did this" or "Israel has done this or that" or " is going to do this"

In my opinion, using (this noble name, Israel, in that context) is a despicable matter. It is not permissible for this term to be in existence amongst the (verrunder of the) Muslims, let alone for it to become the apparent norm that is circulated amongst them without any disdain whatsoever!

Having said that, I have forth put (to you) a question and equip you with its answer.

⁷⁰ Taken from al-Azadeh Magazine – Issue # 22.

⁷¹ We have heard our Sheikh Muhammad Naas ul-Daw al-Ahmad (ra) repeatedly and forcefully warn and rebuff this phenomenon. Refer to al-Azadeh 34-42 ج 4-11

Question:

Is it permissible to title the vile, disbelieving Jewish State by the name Israel or the Israeli State? Further, can we direct statements of dispelling vilification and criticism towards it while articulating the name Israel?

Answer:

The answer, simply, is that it is not permissible.

Hardly the Jews have executed an immense (far-reaching) deception (of public opinion) by making their issue of seeking the establishment of a state in the very heart of the Muslim lands as being a religious and legal claim of inheritance of the bequest of (the Prophets) Ibrahim and Ismail (to them). Their deceptive strategies (went a step further) by titling their Zionist State – The State of Israel!

I am not saying that their plot has only succeeded in convincing the ignorant Muslim masses; rather, it has duped even the educated (comes from among them)! So they (the Muslims) have begun to uniformly use the title “Israeli State” (when referring to the Jewish state). Further, they have begun using the term Israel in the media, newspapers, magazines and periodicals on a daily basis in all forms of discussion – for the purposes of information or in the context of dispelling and vilification. All of this has taken place in the midst of the Muslims. And tragically, we do not hear a word of refutation (concerning this action)!

Allah has cursed the Jews in the Quran on numerous occasions, informing us of His Anger towards them. But (whenever He (swt) mentions them) it is (always) with the term *Al-Fakool* (The Jews) or with the phrase, “Those who disbelieved from Bani Israel, the Children of Israel.” He (swt) never referred to them as Israel. As Israel is the (alternate) name of the noble Messenger Ya’qub, the son of the honoured Ishaq. The Noble Prophet of Allah. Ishaq is the son of the honoured Ibrahim, the *Khalid* (close friend of) Allah.

(The Jews of today) have no religious attachment to the Prophet of Allah, Israel (Ya’qub) or Ibrahim, the *Khalid* of Allah. Neither do they possess any type of religious birthright particular to them. Rather, the true birthright is solely for those of faith. Allah (swt) says in Surah Al-Imran 3:68:

(إِنَّ أَوَّلَ الْإِسْمِ إِبْرَاهِيمَ أَحْمَدُ الْكَافِرُ وَ هَذَا الَّذِي وَ الْكَلْبُ الْأَمْرُ وَاللَّهُ وَ الْإِسْمُ) ⁷³

⁷³ Al-Hurriyyah

"Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad (saw)) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers."

[Al-B-Tausi: 368]

And He (saw) had said, while absolving His Khalaf Ibrahim of the Jews, Christians and the polytheists:

«مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ»

"Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim (Hajjah/Jahannic Monotheism - to worship none but Allah Alone) and he was not of al-Mushrikah (See V.2:135)." [Al-B-Tausi: 3: 67]

No Muslim rejects the assertion that the Jews are from the descendants of Ibrahim and Israel. At the same time, Muslims are absolutely certain that the Jews are the enemies of Allah, His Messengers (their forefathers) who among them were Muhammad, Ibrahim and Israel. The Muslims also (understand) clearly that there is no inheritance from the Prophets to their adversaries from among the Kafir, be the adversaries Jews, Christians or the pagans from the Arabs or non-Arabs.

In addition to this, (we affirm) that those who are closest to Ibrahim and the rest of the Prophets are the Muslims who believe in them, love and honour them, and believe in that which was revealed to them in the Divine Books and Scriptures and considering that to be from among the fundamentals of the their Deen. So that is the inheritance that they have received (Inheritance). As such, they are those who have the most right and claim to them (the Prophets as their forefathers).

The earth is solely for Allah and (He grants it) to His servants who believe in Him and His honoured, chosen Messengers. As Allah (saw) says:

«وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرثُهَا عِبَادِي الْحَقَّانُونَ إِنَّ فِي هَذَا لَبَلَاغٍ لِقَوْمٍ عَالَمِينَ وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَالَمِينَ»

"And indeed We have written in Zabur (Psalm) [i.e. all the revealed Holy Books the Taurat (Torah), the Injeel (Gospel), the Qur'an] after (We have already written in) al-*Lawh al-Mahfi* (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise). Verily, in this (the Qur'an) there is a plain Message for people who worship Allah (i.e. the

¹²⁶ Al-Hafiz: 260

¹²⁷ 982-983

man, real believers of Islamic Monotheism who act practically on the Qur'ān and the Sunnah (real ways of the Prophet SAW). And We have sent you (O Muhammad (saw)) not but as a mercy for the 'Alameen (mankind, jinn and all that exists).” [Al-Anbiya 21: 105-107]

Thus, the enemies of the Prophets, especially the Jews, shall not be given inheritance of the earth during their worldly life and they shall face a grievous everlasting punishment in the Darul Fire in the next life.

Baffling indeed is the condition of many Muslims who have succumbed to the false allegations of the Jews regarding their so-called birthright claim to the land of Palestine and their search for Solomon's (Sulaiman's) Temple, in whom they disbelieve in (along with the other Messengers) and delude with their lies and fabrications. Surely, they are the greatest enemies of Sulaiman (as) and the other Prophets that were sent to the Children of Israel.

Allāh (swt) says:

﴿فَلَمَّا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَخَارُوا لَهُمْ أَوْلِيَاءَ لَعَلَّهُمْ كَاتِبُونَ﴾¹⁰

“And indeed, We gave Moses (himself) the Book and followed him up with a succession of Messengers. And We gave 'Isa (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rūh-ul-Qudus* (Jibril (Gabriel)). Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some you killed.” [Al-Baqarah 2:87]

Therefore, how then can it be baffling for the Muslims to accept this false claim, through silent concurrence if not through verbal agreement? How can they address them-(the Jews) with the title of Israel and the phrase Israel State?

Surely, by Allāh, there shall be a day for the people of true belief (to have retribution from the Yahood). This has been explicitly established by Muhammad, the Messengers and their scriptures, the Awliya (The Pious Friends of) Allāh and the Awliya of His Prophets and Messengers.

So hence, let the Muslims prepare themselves (for the day of retribution) by focusing on their belief and methodology. Taking from the Book of their Rabb, the Sunnah of their Prophet, the traditional practice of the Messenger and his Companions and those Taht'man who followed their way of righteousness, and

¹⁰ Qur'an, 21:107

the scholars of true guidance and Deen who have come after them. For a certainty, this is the greatest means of attaining (and ensuring Divine) victory for them over their enemies. With this they shall possess their true glory, happiness and honour in this life and in the next.

Moreover, (the Muslims) are to distance themselves from (being) overcome by (their) Hawaas (vain and evil desires), innovations and fratricidal partnership towards that which is (known to be) falsehood and its adherents.

They should prepare materially (for this day) with urgency and in all seriousness by increasing their cache of (advanced) weaponry in all of its varying forms and through (correct socioeconomic and political) consciousness and military training as Allah and His Messenger ﷺ have ordered. To this effect, Allah (swt) says:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ مِنْ رِجَالٍ مُجِلَّةٍ يَرْهَقُونَ بِهِ خِلَابًا وَأَعِدُّوا لَهُمْ

"And make ready against them all you can of power, including stacks of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy."

[Al-Anfal 8:80]

The word 'power' in this passage refers to every type of force and might that can be utilized to intimidate the adversary, every type of available armaments.

The Prophet ﷺ has stated:

"Surely, the projectiles are the force (and might). Surely, the projectiles are the force and might. Surely, the projectiles are the force and might".¹⁹

Any weapon that is launched and hurled into the air is to be considered a projectile. And as such, every effort should be made in obtaining these projectiles, manufacturing them, purchasing them or through other means.

And once again I was astonished at the unrestricted use of the name of this honored, noble Prophet (Israel) for this despicable cause, a nation of hostility and slander. How can it be described or assessed in dispraise to be "Israel?" Or, the State of "Israel?"

¹⁹ www.assunnah.com

²⁰ Reported by Imam: Muslims in his Sahih.

It is as though there is the implication that the expansively rich Arabic language, the language of Islam, is at a loss for a term to properly address them with so they (Muslims) are compelled to use this name.

Have they (the Muslims) ever stopped to think about the matter insightfully? Have they thought about whether this action is pleasing to Allah and His Messenger?

Would this action be pleasing to the Prophet of Allah, himself? Or, would he consider it defamatory to him if he were alive today?

Do the Muslims not realize that the defamatory they direct towards those Jews, whilst using this name (in actuality is a form of) focusing the defamatory towards him (as well)?

Rasool ul Allah ﷺ has said (describing a similar occurrence):

"Do you not wonder at how Allah (protects me and at the same time) redirects from me the curses, disparage and abuses of Quraysh? They abuse *Muhammadana*⁷⁹ while I am *Muhammad* (and not *Muhammadana*)!"⁸⁰

So how can you indirectly focus your disparage, curses and criticisms, which are befitting only the enemies of Allah, towards an honoured and illustrious Prophet from among the Prophets of Allah and one of His chosen Messengers?

If someone were to say: "but it is possible to find this expression in the Torah".

We would reply:

It is not unlikely that this is from the (numerous) distortions or alterations performed by the People of the Book to the Torah. For Allah has given witness against them in this regard. They changed the scripture with their hands and then claimed (what they have changed) was from (directed to them by) Allah. In fact, in (their) corrupted (version of the) Torah they have accused the Prophets of Kafir and (all sorts of) blasphemous repulsive qualities (and actions).

Thus, how can someone use their books in the state (of pervasiveness) that they are presently in as proof?

We ask Allah to guide and direct all the Muslims to that which brings success (in this life and the next) by way of what He loves and pleases Him of statements and actions. Surely, our Rabb is the Hearer of Supplications.

⁷⁹ *Muhammadana* or the *Muhammadity* is a term that the Quraysh used to defame the

Prophet ﷺ. It is a play on the name Muhammad. The pejorative.

⁸⁰ Reported by Bukhari in his *Sahih* (Hadith # 3532).

Stating that a Particular individual is a Martyr because he was killed in Jihad

It has become common amongst people, especially in the (Arab) media, to unrestrictedly categorize all the Muslims who are killed in the Land of Palestine as being *Shahid* (Martyr).

We say that they are martyrs if Allah so Wills. We do not sanction the unrestrictedly uniform categorization of every Muslim who is killed in Palestine as being a *Shahid*, without a shred of doubt.

For example, if it was to be said, "We count him to be from the Martyrs and his Accounting is with Allah. We do not put forth anyone before Allah," or something to that effect would be closer to the truth than to explicitly state that this particular individual is without a doubt a Martyr. To make such an assertion is not permitted because the particular individual may have met his death while fighting in a state of anger or excitement for his people (not solely for Allah)-or he may have died in an act of suicide.

Imam Bukhari relays in his *Sahah* book, in the Chapter of *Jihad* under the subchapter titled, "It is not to-be said this individual (specifically) is a Martyr."

In Volume 4, Book 52, Number 147 Imam Bukhari narrates on the authority of *Sah* bin *Sad* *As-Sauri* (ra) that:

Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Apostle said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)." Then he accompanied him, and whenever he stood, he would stand with him, and whenever he ran, he would run with him.

Then the (brave) man became wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, "I testify that you are Allah's Apostle." The Prophet asked, "What has happened?" He replied, "(It is about) the man whom you had described as being one of the people of the (Hell) Fire. The people were greatly surprised at what you had said and so I said, 'I will find out his reality for you.' So I came out seeking him. He

was severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he raised on his sword and killed himself." Then Allah's Apostle said, "A man may seem to the people as if he were practicing the deeds of the people of Paradise while in fact he is from the people of (the Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

Al-Hafidh Ibn Hajar al-'Asqalani said, in *Fathul Bari* the explanation of Sahab al-Baidhawi, that:

"It was shown that he (the man in the preceding hadith)-did not fight for Allah. Rather, he fought out of tribal loyalty and anger for their (people's) condition. So hence, it is improper to label every single individual who is killed in the battlefield a martyr for it is possible that they may also be similar (to the man in the preceding hadith), even though he is treated under the regulations outlined for those who are to be considered martyrs in their outward (deeds). As such, the *Sahab* would label those who were killed in Badr, Uhud and other battles martyrs. What was meant was that they are considered martyrs in general without certainty that they are in fact martyrs."

Wa Allahu a'lam

Riots, Strikes, Demonstrations and Revolution

Of the various actions that we find in many of the contemporary Islamic groups (*Ikhwān al-Islāmiyyah*) is that they at times will occupy (take) of (and demonstrate in) mosques, streets, public squares and/or government buildings. They may also go on strike and wage hunger strikes for days on end. They seek with these (distress) actions leverage against the ruler of the land, seeking to weaken him and possibly have him give into their demands regarding a particular issue.


Other times they will turn to anarchist civil uprising and rioting. They set out on a rampage fighting those who contest them, breaking into stores, overturning cars and wrecking havoc thinking that with this action they are furthering the cause of Islam. They are completely oblivious to the fact that this ruinous action is in fact detrimental to Muslims and only infuriates those who they are protesting against causing them to retaliate against the (general body of the) Muslims. They fail to understand that their actions hinder the Da'wah to Allah and cause greater *Fisq* (corruption) and harm.

Ask-Shaykh, al-'Alamah 'Abdul-'Aziz bin Baz (rh) was asked⁽¹⁾:

"Are the (street) demonstrations, attended by both men and women, which are held in protest of the ruling authority and the leaders a (correct) avenue of Da'wah? And if one of the demonstrators is killed in these protests is he considered a martyr in the path of Allah?"

Ask-Shaykh rahimahullah answered:

"I do not see the permissibility of (street) demonstrations involving men and women as cure (for anything). On the contrary, it is one of the reasons of *Fisq*, evil, and it is oppression and transgression of one people against another without right.

The legislated means (of addressing the Muslim authority) is through written statements, *Naseeha*, Da'wah (Calling them) to goodness using the proper avenues. That is the way of the people of knowledge. That is the way of the companions of Muhammad  and those who followed them in righteousness. (The proper way is) the written statement, dialogue between those who find fault and the leader, communicating directly with him and advising him and writing to him without openly broadcasting his shortcomings on the pulpits or other public arenas.

⁽¹⁾ Transcribed from a tape (Shaykh Mujafer al-Hindi spoke at-Uthmaniyah)

We Allahu! Musta'ann, aid and reliance are sought from Allah alone.”

The Fiqh of our era, ash-Shaykh Muhammad bin Salih al-'Ubayyoon (rh) was asked⁶¹:

“What is the ruling regarding (protesting by) holding a general strike from all work activity in a Muslim country in hopes of bringing an end to the secularist governing system of that particular country?”

His (rh) responded by saying:

“Without a doubt this question entails a great deal of peril (if its answer is not understood correctly) in the scope of guiding the Muslim youth. The issue of striking from work, private or public sector, has no basis to substantiate its validity in ash-Sharia'h. Undoubtedly, it will involve a lot of harm that will be relative to the length, need of the services and scale of the strike and this, certainly, is (used) as a pressure tactic against the government. In the question it is implied that this tactic is to be used to bring an end to secular rule (in a Muslim country). We must first establish that the governing is a secular form of government.⁶² If it is established that it is a secularist government then we make it known that going out against the governing authority is unlawful unless certain prerequisite conditions are met.”⁶³

The Shaykh (rh) was also asked:

“When the strike has ceased its end, the organizers put forth their demands. When the demands are not met is it permitted (for them and their followers) to face the authority with a civil revolution?”

His (rh) responded:

“I do not see the permissibility of a civil revolution in this instance. The material strength is possessed by the authority as is commonly known, while the protesters have little in their hands beside kitchen knives and sticks which are insignificant when compared to the tanks and weapons (of the authority).

⁶¹ As-Salwaah al-Islamiyah: Dawabi' wa Ta'ajil (Pg. 386, 387)

⁶² Translator: The fundamental principle of Secularism is that, in his whole conduct, man should be guided exclusively by considerations derived from the present life itself. Anything that is above or beyond the present life should be entirely overlooked. Therefore, belief in Allah and all that it entails is seen as irrelevant and imbecile. Secularists believe that Divine Law should be separated from the Laws used to govern men in the same manner that the oceans are separate from land.

⁶³ Return to the book: As-Salwaah al-Islamiyah: Dawabi' wa Ta'ajil (Pg. 387)

Yes, it is conceivable that such a situation may take place if the proper Shari'at (pre requisite conditions) are met. We are not to hurry the matter. Any country that has lived long years under occupation cannot be transformed between day and night into a (truly) Islamic country. We must take in a deep-breath to attain our objectives.

If a person builds a home, he has laid a foundational root for himself, regardless of whether he will eventually reside in the home or depart the worldly life having never lived in it (he has accomplished something). What is important is that we set the stage for Islam (and ensure its strength) even if we do not harvest the reward of that action for many years.

I do not see the permissibility of impulsiveness in these types of issues or in civil revolutionary tactics that are merely without substance. If a division of the army destroys a block the next one recants their previous stance.¹²

He was then asked (rh):

"Along with the general work strike these groups of youth would also takeover a place and perform a "sit-in" whereby they would takeover a government position and remain fortified in it day and night. What is the ruling on this? Does it have any foundation in the legislated law?"

He (rh) responded:

"Undoubtedly this is (used) as a pressure tactic against the government and it is an action that is imported (into the Muslim lands) as far as I know. It is known that the means (actions) are relative to the intention and are judged by the intention if the action is not prohibited. The takeover that you have discussed carries the same ruling that we have just previously discussed with you regarding the general strike from work."¹³

¹² Ibid.

A Final Legacy

The Path to Victory over the Transgressing Enemy

For almost half a century now, the Muslim ummah has been afflicted by successive defeats. And a majority of these defeats occur as a result of their being neglectful about what causes these losses and afflictions. Allaah says:

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

"Say: It is from your own selves."

And He says:

وَمَا أَسْأَلُكُمْ مِنْ مَخْصَاةٍ أَتَى كَسَبَتْ أَنْفُسُكُمْ وَ يَهُوَ مِنْ كَأْسِهِ

"And whatever calamity befalls you then it is due to what your own hands have earned. But yet he pardons many." [Surah Ash-Shuraa: 30]

If our ummah – both rulers and subjects – were to reflect and ponder upon the Book of Allaah, and they were to act according to its Laws and its Rule, they would surely implement the means for gaining victory over their enemies. And they would come to know the Sunnah (i.e. way) of Allaah with respect to His creation – which will never change, vary or transform – throughout the passage of time.

The factors for gaining victory over the enemy, as mentioned in the Qur'aan, are many. Among them are:

First: Tawheed, Eemaan (Faith) and righteous deeds

Allaah says:

وَمَنْ آمَنَ بِاللَّهِ آمَنَ بِمَا رَزَقَهُ مِنْهُ غَيْرَ خِلَافٍ ۚ وَمَنْ كَفَرَ ۚ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

فَمَنْ يَهْدِ اللَّهُ فَمَا لَهٗ مِنْ شَيْءٍ ۚ وَمَنْ يَفْضَلْ لَهُ شَيْءٌ فَلَا يَكُونُ لَهُ

"Allaah has promised those who believe and do righteous deeds amongst you that He will certainly grant them succession (i.e. ascendancy) in the land, as he granted it to those before them. And that he will grant them the authority to practice their Religion, which He has chosen for them. And He will surely give them in exchange for their state of fear a sense of security, (provided) that they worship Me and not mix anything in worship with Me." [Surah An-Noor: 66]

Second: Whoever aids the Religion of Allaah, Allaah will aid him

Aiding the Religion of Allaah can only be by establishing His Legislation and following the guidance of His Prophet, so that the true servitude of Allaah can be put to reality and so that the acts of the Sunnah can be revived while the acts of Bid'ah (innovation) can be ceased to die. It is also by showing love and support to the people of the Sunnah and Jarman'ah while showing enmity to the people of Deviance and Innovations. It is by commanding the good and forbidding the evil, and fighting against the enemies of Allaah whenever they may be.

Aiding Allaah's Religion is done by an obeying Allaah and His Messengers, by following the commands of Allaah and His Messenger and by avoiding what Allaah and His Messenger have forbidden.

﴿وَيُضِرَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

Allaah says: "And Allaah will surely aid he who aids Him. Verily, Allaah is All-Powerful, All-Mighty." [Surah Al-Hajj: 40]

So whoever abides by the above matters, will never be overcome by his enemies, as Allaah says:

﴿يَنْصُرْكُمْ اللَّهُ فَلَا غَلَبَ لَكُمْ وَ إِنْ هَلَكْتُمْ فَمِنْ نَذْرِي يَنْصُرْكُمْ مِنْ بَعْدِهِ﴾

"If Allaah aids you, none can overcome (i.e. defeat) you. And if he forsakes you, who is there after Him that can help you?" [Surah Aali 'Imran: 168]

Third: Patience and Taqwa are Causes for Attaining Victory and Assistance from Allaah

Allaah has promised those who have patience and Taqwa that He will grant them victory, establishment, success and a repelling of the plots of their enemies. Allaah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُتِلْتُمْ فَمِنْ بَيْنِ يَدَيْكُمْ أُولَئِكَ سَمِعُوا إِنَّهُمْ هُمْ الَّذِينَ آمَنُوا فَدَعَوْهُمْ فَخَرَعُوا أَعْنَافَهُمْ وَ كَرَعُوا أَكْبَادَهُمْ فَاسْرِعُوا أَمْرَهُمْ وَ لَا يَخِرُّونَ مِنْ حَتْمِهِمْ فَمَا أَصْبَرُوا لَهُمْ لَعْنَةُ اللَّهِ عَلَى الْفَاسِقِينَ﴾

"Yes, if you hold onto patience and Taqwa and the enemy comes rushing at you, your Lord will help you with five thousand angels having marks (of distinction). Allaah made it not but as a message of good news for you and an assurance to your hearts." [Surah Aali 'Imran: 125]

(وَإِنْ كُنْتُمْ فِي شَكٍّ مِنْهُ لِيَكُونُوا فِي شَكٍّ مِنْهُ إِنَّ اللَّهَ يَكُونُ لَكُمْ سَعْدًا)

And He says: "And if you have patience and fear Allah (have Taqwa), their plot against you will not harm you in the least. Verily Allah encompasses all that they do." [Surah Aali 'Imran: 76]

The Prophet ﷺ said: "And know that with distress comes relief and with patience comes victory, and with every hardship there is ease."

Fourth: Every oppressed person is promised Allah's assistance

Every oppressed person is promised Allah's assistance, no how much so if he is a believer and dutiful to His Lord! This is because oppression is darkness and Allah has forbidden oppression from Himself and He has made it forbidden between His creatures. And He commanded that the oppressed person be assisted, stating that this person's du'aa (supplication) is answered – there being no barrier between him and Allah.

Allah says:

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَوْمَ تَبْلُغُونَ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِم لَقَدِيرٌ)

"Permission to fight (against the disbelievers) is given to those (believers) who are fought against because they have been wronged. Surely Allah is Able to give them victory." [Surah Al-Hajj: 39]

And Allah says:

(وَالَّذِينَ يَدْعُونَ يَوْمَ تَبْلُغُونَ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِم لَقَدِيرٌ)

"That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him." [Surah Al-Hajj: 40]

The Prophet ﷺ said: "Verily Allah will get revenge for the non-harmed goat from the harmed goat."

Fifth: Those who follow the True Religion are promised Allah's Support

Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْإِسْلَامُ الْقِيَامُ بِمَا كُنْتُمْ عَلَىٰ مِنْ قَبْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيٌّ)

"He is the One who sent His Messenger with the Guidance and the Religion of Truth so that it can become manifest over all other religions – even though the polytheists may hate it." [Surah As-Saff: 9]

The Prophet ﷺ said: "This affair (of Islam) will reach (as far and beyond) as what the night and the day reaches (i.e. whole world). And Allah will not leave a house made of brick or fat, except that Allah will cause this Religion to enter into it – either bringing honor to it or humiliating it. Honor that Allah gives to Islam and humiliation that Allah gives to disbelief."

So this is a promise coming from the Book of Allah and from the tongue of the Messenger of Allah. And the promise of Allah is never broken for Allah does not break His promises.

Sixth: Differing and being divided is a cause for Failure and Defeat

The ummah was never undermined except that it was due to the fact that they were in difference with one another and they were divided. If only they were to unite upon the statement of Truthhood, and follow it purely, and if they were to hold onto the Rope of Allah and make Jihad against their enemies to raise the Word of Allah, establish the Truthhood of Allah and put an end to the Shirk (polytheism), Allah would surely help them.

Allah says:

﴿وَلَا تَفَرُّوا فَأَسْخَتْ بَيْنَهُمُ الْأُمِّيَّةُ وَنَزَلَ مِنَ الْمُجْرِمِينَ﴾

"And do not differ with one another lest you lose courage and your strength departs. And be patient, surely, Allah is with those who are patient." [Surah Al-Anfal: 40]

Seventh: Preparing for the Battle (against the Enemies) – materially and mentally

This is because pursuing the proper means for attaining something is from the prophetic Sunnah, which all the Prophets prescribed in spite of their having strong trust and reliance in Allah. The Prophet (sallallahu 'alayhi wa 'alihum) appeared in one of his battles with two coats of armor, and he would wear a battle helmet. And his Companions would wear coats of armor. This did not negate having (relied) in Allah.

Allah says:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ

"And make ready against them all you can of power, including steeds of war (i.e. weapons) to threaten the enemy of Allah and your enemy." [Surah Al-Ahzab: 60]

And the Prophet ﷺ explained the ayah by saying: "Indeed the power lies in projectiles, indeed the power lies in projectiles."

We ask Allah that He grant us the ability to pursue the proper means for gaining victory over the Jews and over the rest of the enemies of Islam. On that day the believers will rejoice at the victory of Allah and this is not something difficult for Allah to make happen.

Glossary of Terms

'Abd	A male slave.
Ahad	A solitary Hadeth, reported by a single individual by odd individuals.
Ahbab-Kutub (People of the Scriptures or Book)	Term used collectively to refer to the Jews and Christians, to whom the Torah and the Gospel were revealed respectively.
Allah, Alлах	The Creator of all that Exists. Allah is the Only God that is worthy of Worship since He alone is the Creator, Sustainer and Owner of all that exists. To Him are the Most blessed Names and Attributes.
Al-Masjid al-Aqsa	The Masjid in al-Quds (Jerusalem). It is the third Holiest Masjid in Islam. The Masjid comprises all the gated land of the Temple Mount. Many mistake the Dome of the Rock as the Masjid. In fact it is but a small of Sanctuary.
Al-Masjid al-Haram	The Sacred Masjid in Mecca. It is the Holiest Masjid in Islam.
'Aqidah	Creed, Belief, Doctrine, Way of Thinking. It implies what one holds to be a true part of Faith.
'Aql	Intellect, rationality, reason, inference
'Arafah (pl. 'Arafat)	The open plains that are located south-east of Mecca. Pilgrims gather there on the 9 th day of Dhul-Hijjah.
Aul (pl. Uwal)	Root, origin, source. Principle of Law, which is rooted or built upon a specific foundational statement or belief.
As-Sahab as-Salih	The righteous Predecessors. The best three generations of Believers. The Sahaba, Tabi'een, wa Tabi' as-Tabi'een.
As-Tahany	exposing the feminine, physical beauty that is to be concealed from all the non-Muslim male population
Athar (pl. Athar)	Remnant, deeds and precedents of the Companions of the Prophet (saw).
Ayah (pl. Ayat)	The smallest section of the Quran, was often referred to as a verse. It is also the smallest unit of revelation.
Ba'd	Null, void, Falshood.
Bat'ul	An innovated practice in the religion of Islam. To do an act of worship that was not practiced by Rasool of

	Allah
Bint (pl. Banat)	Daughter (of)
Caliph	The religious and political leader of the Islamic state.
Da'ee (pl. Da'aa)	One who invites people to an action. One who performs Da'wah.
Da'eef (Hadith)	A hadith which has defects in its chain of narration. The hadith is an unacceptable evidentiary source. Such a hadith may have trustworthy reports in the chain of narration.
Dajjal	Great liar or deceiver. The One-Eyed Liar. Famously known as the antichrist.
Da'wah	Missionary work, inviting people to Islam.
Deen	The Creator intended the Complete true Way of Life to be the practice of Islam.
Du'a	Supplication, prayer, invocation. To turn to Allah in request as well as praise without a request. All acts of worship are Du'a.
Dunya	The worldly Existence. At times implies infatuation with the worldly existence depending on usage.
Faqeeh or Faqih (pl. Fuqaha)	Jurist. One who is knowledgeable of Fiqh.
Fard	Obligatory deed, obligation.
Fiqh	Islamic Jurisprudence.
Fitanah	To be put into tribulation, implies civil unrest, war or riots.
Hadith	Literally means "sayings" and could refer to the recorded quotes of anyone. Islamically, it is the title given to the collection of recorded words, actions and tacit approvals of the Prophet Muhammad (saw), which serve as an explanation of the meaning of the Noble Quran.
Halal	That which is permissible and lawful to consume or practice in Islam.
Haram	That which is unlawful and forbidden to be consumed or practiced in Islam.
Hasan (Hadith)	An acceptable hadith even though it does not reach the level of a Sahih hadith. It is considered a valid evidentiary source in Islam.

Hijrah	The migration of the Prophet (saw) and his companions from Mecca to Madinah. It is the beginning of the Islamic calendar.
Hukm (pl. Ahkām)	Law or ruling of Shari'ah with regards to a specific issue.
Im	Son (of)
Imam	The inviolable state of either Hajj or 'Umra.
Ijma'	Consensus of opinion, unanimous agreement.
Ijtihad	The effort of a Faqih in deriving and deducing the Hukm of an issue from the valid evidentiary sources.
Ikhilaf	Juristic disagreement, difference of opinion. May also imply opposing the truth.
Imam	A religious Authority. Or, one who leads the congregational prayer.
Insha Allah	Literally, "If Allah Will."
Islam	Total submission to the Will of Allah. The divine religion that is the only Deem accepted by Allah from mankind. It is built on the pillars of Testimony of Belief in Allah and His Messenger, performing the five daily prayers in their prescribed times, fasting the month of Ramadan, paying the Zakat that is due one ones retained earnings and performing al-Hajj (pilgrimage) once in ones adult life if able.
Ibba'	Holding steadfast to the authentic narrations, Sunnah and the truth.
Jama'ah (pl. Jama'at)	Congregation, group, party
Jannah	Eternal reward in the form of a Garden Paradise
Jihad	To strive hard, or to fight to defend one's life, property, freedom, and religion. Importantly, Islam strongly opposes kidnapping, terrorism, or hijacking against civilian targets, even at the time of war.
Jumhoor	Dominant majority
Jum'ah	Friday. Friday prayers in the place of Dhu'r prayer. They are a congregational prayer that is obligatory on all male able-bodied Muslims.
Kafir (pl. Kafir, Kafiroon)	Literally means "one who rejects the truth". It is used to refer to someone who is made aware of the message

		of Islam but refuses to worship Allah. Commonly known as disbeliever.
Ka'bah		The cube building in Mecca toward which all Muslims turn in prayer. This is the first house of worship built by Prophet Ibrahim (Abraham) and his son Prophet Isma'eel (as) to glorify Allah.
Kalam		Politic or dogmatism that is based on philosophical principles. Most of its proponents opposed the understandings of the people of Hadeeth.
Khalifah (Caliph)		The religious and political leader of the Islamic state.
Khilafah		Islamic State
Khatbah		A public sermon
Kufr		Disbelief
La ilaha ill-Allah		There is none worthy of worship except Allah
Madinah		The Holy city of the Prophet Muhammad (saw). The first political center of Islam and the city wherein the Rasool was buried.
Madh'hab (pl. Madhahib)	(pl.	Artistic School of thought.
Mahram (Maharim)	(pl.	Men who are deemed religiously ineligible to wed a particular Muslim woman. They can be considered as Guardians and escorts of the woman. She must cover what is between her navel to her knee in front of them.
Makkah (Mecca)		The holy city wherein the Ka'bah is situated.
Makruh		Undesirable deed. It is abominable yet not sinful.
Manhaj		Methodology. The complete way of implementing al-Islam in the manner of Rasool of Allah and his companions practiced.
Mashhur (Hadeeth)		One that is well known and widespread
Masjid (pl. Masaajid)		The dedicated place of worship. A Mosque.
Mawdu' (Makduf)		Fabricated, Forged. A Hadith that is a lie.
Mujahid (pl. Mujahideen)	(pl.	One engaged in Jihad
Ma'min (pl. Ma'minoon)	(pl.	A believer in Allah, His Angels, His revealed Scriptures, His Messengers, the Last Day, pre-

		destination both the good and the bad.
Munafiq		A hypocrite. Two types: Those who claim belief outwardly but internally despise Islam and Muslims. This type are Kufar. Second, those who have attributes of hypocrisy in their actions – lying and showing off. They are sinning Muslims.
Mushrik Mushrikoon, Mushrikeen)	(pl.	Polytheists, one who associate partners in the worship of Allah.
Muslim		One who is in a state of Islam.
Musnad (Hadeeth)		A hadeeth that has a continuous chain of transmitters.
Nass (pl. Nasoon)		A clear injunction, an explicit textual ruling.
People of the Book		Ahlul Kitab
Quran		The final revelation of Allah to the Final Messenger Muhammad (saw). It is the speech of Allah that was not created.
Rak'ah		A unit of prayer that includes the Standing, bowing and two prostrations.
Ramadan		Ninth month of the Islamic Calendar. The month wherein Muslims fast.
Sahabi (pl. Sahaba or as-Sahaba)		The companions of Rasool ul Allah (saw). Any Muslim who saw Rasool ul Allah (saw).
Sahih		An authentic Hadeeth that is of the highest level of authenticity. It is a valid evidentiary source in Islamic Law. It is a hadeeth with a continuous chain of narration comprised of reliable, honest narrators. The text is free from irregularity or defect.
Salah, Salat (as-Salah)		Prayer
Salatul Jama'ah		Congregational Prayer
Shari'ah		The Divinely revealed Law, Islamic Law that is built upon al-Quran was Sunnah.
Shaikh Shaykh)	(pl.	Religious scholar or one in advanced age.
Shaytan Shayateen)	(pl.	Satan the devil
Shirk		Polytheism, associating partners in worship with Allah.
Surah		Chapter of the Quran
Sunnah		The way, mode and manner. Refers to the words, actions and tacit approvals of the Prophet Muhammad (saw) which serve as an explanation of the Noble

	Qamān.
Tabi'een (pl. Tabi'a'en)	Those who witnessed the companions of Rasool al Allah.
Tashahhud	The recitation of the invocation: ((at-tah/yaana Allahu)) aroo ((ro ash-hadu aroo Muhammadan Rasoolahu))L while in the seated posture in Salah.
Tabi' at-Tabi'a'en	Those who witnessed the Tabi'a'en.
Ummah	The nation and community of Muslims that encompasses all of the generations from the Time of Rasool al Allah till the Day of Judgment.
Zakaah	The alms tax deducted from the Muslims wealth at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islam.